CHRIST AND ISRAEL

LECTURES ON THE JEWS

ADOLPH SAPHIR, D.D.

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CHRIST AND ISRAEL

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LECTURES AND ADDRESSES ON THE JEWS

BY

ADOLPH SAPHIR, D.D

AUTHOR OF "CHRIST AND THE SCRIPTURES," ETC.

COLLECTED AND EDITED BY

DAVID BARON

AUTHOR OF "THE SHEPHERD OF ISRAEL," "THE ANCIENT SCRIPTURES AND THE MODERN JEW," ETC.

WITH PREFACE BY

MR. JAMES E. MATHIESON

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PREFACE

FIFTY years ago God favoured England with a blessed time of spiritual revival, and it would be no exaggeration to say of those days that "the Lord added to the Church daily such as should be saved." This was the result not only of the preaching of the Word in churches and in unwonted places, but of the wide spread of the Gospel by special instruments whom God raised up, and who were moved to take part in this service; the new wine burst the old wineskins. America and other lands furnished zealous workers, and, best of all, the Holy Spirit was poured out abundantly in Great Britain and Ireland. Many ministers in the various churches and chapels came forward as co-helpers with God, and some old antagonisms were abated or taken out of the way. Much valuable literature was produced also at that time, to the enrichment of our libraries; great stress was laid upon the reading of the Holy Scriptures daily, and the custom of regular Bible study pressed home upon the young. Devoted and capable men were to be found in many of the pulpits well fitted to awaken and to edify their people by tongue or pen. I offer an example of

one book which has been much used among believers. Accompanied by the late Mr. Brownlow North, the evangelist, and Adolph Saphir (at that time Presbyterian minister in Greenwich), I sallied forth from my house one evening to hear a lecture by the latter at the Young Men's Christian Association in Paddington. We were much moved by the address and longed to hear more. Mr. North suggested a repetition of the lecture to a larger audience.

On this occasion the good Earl of Shaftesbury took the chair, and we secured the Hanover Square Rooms for the address. We all enjoyed the address, and Saphir had it published shortly after under the title "Christ and the Scriptures," which was the first of his writings.

The gifted author died at the comparatively early age of sixty, after a fruitful ministry of lucid, forcible, and earnest commendation of the precious Word which he loved to proclaim. In the present day we need similar ministry to counteract the sad reaction of unbelief and error, even among theologians, some of whom poison the wells of truth.

Dr. Saphir produced a number of other valuable volumes, all marked by his clear thinking and fervent love of his own people according to the flesh. Indeed, his love for Israel was unabated, and his latest book, called "The Divine Unity of Holy Scripture," had close affinity to his earliest.

I commend very earnestly to the reader the introduction to this volume by Mr. David Baron, of the Hebrew Christian Testimony to Israel, of whom, as of

Dr. Saphir, I may say that there is not one who has a better knowledge of the questions which circle around Israel or a deeper love for The People and The Book which form the subjects of this new volume.

JAMES E. MATHIESON.

INTRODUCTION BY THE EDITOR

TWENTY-ONE years have passed since the voice of the great master in Israel, whose special lectures and addresses on a theme which perhaps lay nearest his own heart are here presented to the reader, was silenced by death, and the majority of those in all the churches, who during the thirty-six years of Adolph Saphir's public ministry were deeply impressed and blessed by him, have likewise now passed "within the veil." Yet there are some still alive from whose hearts the echo of that voice has not vanished, and who are still to some extent under the spell of that unique personality and exceptional ministry with which it was their privilege to be brought into contact; while some of his books especially remain gems and treasures in the biblical and devotional literature of the English language, deserving of universal circulation in the Church of Christ.

In his childlike simplicity (though a man of genius, great intelligence, and wide knowledge), in his large-heartedness, in his wonderful insight into the Scriptures, and wide and comprehensive grasp of the plan of God as unfolded in them; in the unction and fervency of

spirit and devotion to the person of Christ as the Son of God; and in his almost inspired eloquence and zeal in preaching those great foundation truths which centre around the cross of Christ, there was something both prophetic and apostolic in the character of Adolph Saphir. But there is one thing in which he especially resembles the great Apostle to the Gentiles, and that is in his fervent and unquenchable love for his own nation, Israel.

Like Paul, the special mission assigned to him from God was not to his own nation, but to build up and instruct Gentile churches in the counsel of God; and it was given to him to command a hearing and the attention of all classes—among them some of the highest in the land. But, like the Apostle, his heart was filled with sorrow and unceasing pain for Israel, and he never ceased to pray and labour for their salvation. This is shown by his readiness to help and to plead on behalf of the different agencies for the evangelisation of the Jews, by the enthusiasm with which he greeted the Christward movements within the Jewish pale itself, associated with the names of Joseph Rabinowich and Rabbi I. Lichtenstein, and by the fact that after the death of his wife, only three days before he himself departed to be with Christ, he expressed the purpose of returning to Budapest, the city of his birth, which he had not seen since his boyhood, in order to witness there for Christ among the Jews. I remember his relating to me with great disapproval on one occasion some remarks of Hengstenburg in reference to different Hebrew Christians whom

he had known ; among others, the conversation turned on Neander, "the father of church history" as he is sometimes called—a man who has left his permanent mark on the religious and theological world, especially in Germany. "There is something which I specially like about Neander," said Hengstenburg; "when he left Judaism and became a Christian he had nothing more to do with the Jews." "To me," Dr. Saphir observed in relating this remark, "this seemed a great flaw in the character of that otherwise very eminent man, that he had no concern for his nation"—though in the case of Neander, who was estranged from Judaism even before he became a Christian, and who was drawn to the gospel in the first instance through his platonic philosophy, his subsequent indifference to the Jews and their spiritual condition and needs is, if not altogether excusable, at least intelligible.

Adolph Saphir, though converted to Christ when only a lad, though well acquainted with all the modern philosophies and learned in all the wisdom of the Gentiles, and especially called to minister to them, did not cease to be "a Hebrew of the Hebrews," nor to yearn in Christlike pity over his own nation.

Like the Apostle Paul, too, his interest and love for Israel did not spring merely out of natural or patriotic sentiments, such as a Jew might be supposed to have for his nation, but were the outcome of his deep insight into the plan and purpose of God in relation to the whole world, of which Israel is the centre, and of his deep conviction that the churches, by neglecting Israel are in danger of drifting farther and farther from

scriptural views, and eventually from faith in the Bible itself as the record of the self-revelation of the God of Israel.

It has been a desire of my heart for a number of years—in which I was joined also by my dear friend and colleague, C. A. Schönberger, the brother-in-law of Dr. Saphir—to gather some of his most notable utterances on this great theme, and publish them in a permanent form, chiefly because of their great intrinsic value, but partly also as a memorial of his love for his nation and of his interest in the Jewish Mission.

These lectures and addresses are also in some respects more characteristic of Dr. Saphir's general style of preaching than those contained in some of his other books. They were delivered at different periods of his public ministry. The longest and most comprehensive, and in some respects also the most important,[1] was a lecture delivered as far back as 1864 at Blackheath, afterwards written out by him and published, but long ago out of print.

The same is true also of two or three which were originally sermons preached on behalf of different Jewish societies. The others were found among his numerous manuscripts, and printed by me first of all, in parts, in "The Scattered Nation."

What slight editing has been required has been to me a labour of love, and, as the reader will observe, I have supplied also a full list of the contents, or very brief digest of the addresses, which may give at a

[1] "The Restoration of the Jews: A Comprehensive Bible Study of Israel's Past, Present, and Future," Chapter VIII.

glance some idea of the different subjects and points dealt with ; but my hope is that no one will judge of the lectures themselves, which are replete with thoughts of great beauty expressed in his own choice and eloquent language, by the very dry summary of them thus presented.

The reader will perhaps in two or three instances come across the repetition of a thought which occurs elsewhere, but he will find that the connection is a different one, and elimination would have marred the continuity and organic unity of the subject in connection with which it occurs. Where there was no such danger all repetitions have been omitted.

To many workers in the cause of Jewish evangelisation it will, I am sure, be an added interest and pleasure to see the honoured name of Mr. James E. Mathieson, a true and veteran friend of Israel, and perhaps the oldest remaining friend of Dr. Saphir, associated with this work by the preface which he has so kindly supplied.

And now the volume is sent forth with the prayer of the editor that God, who has owned and blessed "Christ and the Scriptures," "Christ and the Church," and the many other valuable works of this gifted author, may also abundantly bless this new book, "Christ and Israel," to the glory of His Name, and stir up a fresh interest in the Church in the people which, in spite of all its sins and wanderings, is still "beloved for the fathers' sakes."

DAVID BARON.

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(*c*) This follows from the fact that the religion of the Old Testament is not Monotheism but *Jehovahism*.

(*d*) "Jehovah" is not only the eternal sovereign, and unchangeable, but the *Coming One*—"I shall be what I shall be."

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(*f*) From this fact are to be deduced three corollaries of great importance in reading Scripture—(1) As the horizon of Israel must be *the ultimate future*, all members of Israel in what-

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CHRIST AND ISRAEL

CHAPTER I

THE ATTITUDE OF MODERN JEWS TO CHRIST AND CHRISTIANITY, ILLUSTRATED BY THE EXPERIENCE OF THE AUTHOR*

It is forty-six years this month of May since, in common with my dear father, then more than sixty years old, and my mother, my brother and three sisters, I was baptized into the holy name of our covenant God. That day shines forth in my memory above all other days of my life—a day of intense solemnity, sweetest peace, and most childlike assurance of the love of God in Christ Jesus, which bound all the members of my family in a new and closer unity. Though I am only eight years older than your Mission, I have the most vivid remembrance of its earliest beginnings. I remember seeing that venerable and loving man Dr. Keith when, on his return from Palestine, he visited my father, and the strong impression which he made on his

* A special address delivered before the General Assembly of the Free Church of Scotland on May 24, 1889, on the occasion of the Jubilee of that Church's Mission to the Jews. It is put first because o the autobiographical notes which it contains of Dr. Saphir.

mind. I still possess the English Bible which he gave to him. I remember the first meeting of my father with Dr. Duncan.* It was in a bookseller's shop, and, by a strange coincidence, which my father pointed out to me, just after he had bought a work containing the fierce attack of a pantheist on Christianity. I remember the first Sunday services held in the hotel for the English residents at Pesth, when Dr. Duncan and Mr. Smith and Mr. Wingate expounded the Scriptures. The subsequent meetings both in English and in German, are distinctly in my recollection, so simple and outwardly unattractive, but so full of light and power, bringing the message of the love of God to eager listeners. I was present at the baptism of Alfred Edersheim, who only a few weeks ago fell asleep in Jesus after having rendered valuable service to theological literature, which will also be of use in Jewish work. I remember the baptism of Tomory, a missionary who has for more than forty

* The striking providential leadings of God in the foundation of the Budapest Mission by the Church of Scotland as the result of the report of the "Mission of Inquiry to the Jews" by Andrew Bonar, Robert Murray McCheyne, Dr. Keith, and Dr. Black, which, after the "Disruption" in 1843, became the Mission of the Free Church; and the blessing which attended the testimony and labours of the first group of Scotch missionaries in that centre, may be read in the "Memoir" of Dr. Saphir, by Rev. Gavin Carlyle, M.A., which was published in 1893.

The outstanding figure among the first group of missionaries in Budapest (which included Rev. W. Wingate and Dr. Robert Smith) was Dr. John Duncan, or, as he was familiarly called, on account of his Hebrew learning, "Rabbi" Duncan, afterwards Professor of Hebrew in Edinburgh.

Dr. Duncan made a great impression on the Jews and Roman Catholics, not only by his erudition and linguistic acquirements, but by his deep piety and prayerfulness. On reading of these men, and of the beginning of the history of the Budapest Mission, one cannot help longing and praying that God may raise up again men of the same type for the mission-field at the present day.—D. B.

years laboured faithfully among Israel. I cannot dwell on these memories, or attempt to describe the solemnity, the intense conviction of sin, the abundant joy in redemption, the great love and brotherly unity, which characterised that year of revival which so soon followed your first effort to send the Gospel to the lost sheep of the house of Israel. It was the love of Christ that constrained you; but you would have had no faith and courage to found the Jewish Mission had it not been for your firm belief in God's word of promise, and for the unwavering and simple faith, without mental reservation in the divine authority of the Old and New Testaments which characterised your Church. Indeed, no mission to the Jews can have any vitality and permanence unless it is based on full and simple faith in the whole Word of God, from the first chapter of Genesis to the last of Revelation: in the Old Testament, which is Jewish and yet as cosmopolitan as the New; and the New, which, with all its universality, lays as much stress as the Old on the peculiar and never-changing position of Israel.

Nothing else could have encouraged you to send a mission to the Jews, who had committed the greatest sin in rejecting Christ and the testimony of the Spirit, and who were so prejudiced, opposed, and inaccessible, but that you believed—you who had always borne witness to the grand truths of election and the perseverance of the saints—that God had not cast away His people; that "the gifts and calling of God are without repentance;" that there would always be among the Jews a remnant according to the election of grace; that finally all Israel will be saved; and that this

Jewish Mission was according to the mind and purpose of God clearly revealed in Scripture. I wish that all ministers of the gospel would reply to the question, "Has God cast off His people?" with the same clearness, energy, and decision as the Apostle Paul; for just as he exclaims, in answer to the other question, "Shall we continue in sin that grace may abound?" so to this concerning Israel, "*God forbid!*" his whole soul turns away from the thought as one contradicting all fundamental truths, all the history and the promises of Scripture, and the very faithfulness of our covenant God. The very expression, "His people," is significant, not "His ancient people," but His present and His future people; as the prophet Isaiah expressed it, "the everlasting nation" (*am olam*). The Apostle Paul has uttered very solemn and severe words concerning his nation. He says, "They are enemies for the gospel's sake, who do always oppose themselves to the truth, and upon whom the wrath of God has come to the uttermost." And yet, with a deep insight into their guilt and spiritual misery such as no other man ever possessed, he felt great heaviness and continual sorrow in his heart; and his encouraging and joyful experiences among the heathen could never diminish that tender, constant, and intense love and sorrow with which Israel inspired him. And this feeling was not one of nature or mere patriotism. It was Christ's own sorrow which filled his heart; and the tears that Paul wept for Israel have their source in the heart and eyes of Jesus, who wept over Jerusalem.

The apostle bears witness that the Jews had a zeal

for God, though not according to knowledge. If we dwell only on the guilt of Israel, we take a very one-sided view of the nation; for although they rejected Jesus, yet they did not wish to cease being God's covenant people; and it is most touching to notice how, at the destruction of Jerusalem, they clung with all intensity to God and to His service. After the great and unparalleled sufferings which they endured during and after that catastrophe, they still adhered with great zeal to the service of God. In their dispersion, and notwithstanding all their misery, they established synagogues everywhere, and schools of theology, in which Scripture was expounded. True, the holy and righteous judgment of God had come upon them, and they were visited with His displeasure for their sins' sake. The English poet says:—

> "The wild dove hath its nest, the fox its cave,
> Mankind its country, Israel *but the grave.*"

But it is not true, sad as is Israel's condition. Israel has the *Word.* The worship of God, the observance of the law, and the exposition of Scripture, were throughout their whole dispersion, and in their lowest condition, the very heart-life consolation and uniting bond of the nation. A spectacle unique in history! The unbelief of Israel was not like the unbelief into which modern Christian nations fall when they reject the Word of God and sink into pantheism or scepticism. Israel retained the Scripture, their reverence for the law of Moses, their observance of the Sabbath and of the festivals; and, in their greatest poverty and

wretchedness, it was their constant care to teach God's commandments to their children. It is for this reason that they have remained alive up to this day. They have not become effete as a nation through moral degradation and vice like other nations. They have not sunk into intellectual and moral decay. Physically, mentally, and morally they are full of vitality and vigour. It is the Scripture, the law of God, that has been their life. And yet how great is their spiritual deterioration. As we see already in the Gospels, they have lost the true insight into that very law which God had given them. They do not perceive that the law is spiritual ; and that very law, whose purpose it was to humble them and convince them of sin, is now their boast, and they go about to establish a righteousness of their own. Connected with this is the sad fact that they have almost lost the idea of expiation and atonement. The expectation of the Messiah had also become vague and dim ; and a few centuries after the destruction of Jerusalem, when it was evident that the time of the Messiah had passed by, and that the genealogies of the house of David were lost, the rabbis prohibited inquiry into the Messianic subject, and many passages which the ancient synagogue had correctly interpreted to refer to the Messiah were now explained in a most artificial way, to avoid the force of Christian argument. But last, yet most important of all, Israel lost the idea of God as revealed in the Old Testament, and lapsed into a metaphysical abstraction, laying stress on the unity of God, and losing the revelation of the covenant God of His people, who reveals His name and manifests the light of

His countenance. Their religion was monotheism, and not Jehovahism—a most vital difference—and this explains the promise in Hosea that in the latter days they shall *seek* Jehovah.

Both these aspects of the Jewish nation are clear to me from what I have experienced in my own childhood. My father was not a Talmudical Jew, but he feared God and reverenced the Scriptures; and never to this day do I read the passage in Deuteronomy, "These words shall be upon thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way," without the image of my father rising before my mind. My mother often told me that I was born on the day of Atonement—the day on which God forgives the sins of His people; and this simple fact roused strange and sad thoughts in my heart. Mysterious day, when the Jews, clad in their white burial-garment, confess their sins with weeping and fasting. In the Jewish evening prayer one verse, which is repeated three times, made a deep impression on me: "Stand in awe, and sin not. Commune with your own heart upon your bed, and be still." And the problem which is so clearly solved in the Epistle to the Hebrews pressed upon me heavily then, for it was evident that we had no real and complete forgiveness of sin, seeing that the day of Atonement had to be observed every year. In the synagogue service there was little to solemnise or attract a child; but two things always impressed me. One was the sing-

ing of the Trisagion (Isa. vi., "Holy, holy, holy"); and the other was when the roll of the law was brought out of the ark and held up before the people, and it was said, "God spake all these words." With all my heart and soul I believed it; and I felt something of that awe and trembling in the presence of the God of Abraham, Isaac, and Jacob, the only true and living God, which my forefathers must have felt on that awful day. "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live?" There is something most real in this continuity of the feeling of God's nearness. This solemn awe—I can say so from experience—still lives in the Jewish heart. That faith in the five Books of Moses is as strong in me now as it was then—nay, stronger, for I have heard Jesus say, "Moses wrote of Me;" and I have read in the Epistle to the Hebrews that the tabernacle in the wilderness was not the result of human ingenuity, or the gradual product of man's thought, but that it was after the pattern beheld on the holy mount, and that the Holy Ghost symbolised in all its parts things spiritual and heavenly. And yet, with all these precious influences, the abstract metaphysical monotheism, the constant emphasis laid on God's unity and infinite and incomprehensible essence, could not give light to the mind or peace to the heart. It is true that the synagogue dwells also on the attributes of justice and mercy; but still it does not present the living God as He reveals Himself in the Scriptures. How *human* is the God of the Old Testament—the God who appears, speaks, guides, who

loves and is loved, even as the Man of the New Testament, Christ Jesus, is *divine!* This difference between the idea of an absolute and infinite God and the God of Scripture is, after all, that which separates the true believer and Christian from the natural man. I found it years afterwards most forcibly described by Luther in one of his earliest books on the Psalms, in which he says that human nature cannot understand and have communion with the absolute God (*Deus nudus et absolutus*); but that David speaks in the Psalms to the God who has clothed Himself in His word and promises, of which Christ is the sum. I remember distinctly one day looking over my father's books. The title of one arrested my eye. It was "Die Menschwerdung Gottes" (God becoming man). It was a new thought, and it thrilled my soul with the most joyous solemnity. When your Jewish missionaries came and preached to us the Gospel, this was the deepest conviction in our heart, "Now we know God;" and with all the converts, however various their history, the central point was the forgiveness of sin through the atoning death of Christ. The verse through which I first saw the gospel was, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

These days live in my heart. It needs no effort to recall them; and in the experience of that time I find up to this day the brightest light on the pages of Scripture. I have, for the first time in my life, spoken publicly of my own experience in childhood, not without

reluctance, in the hope that it may make it easier to some to understand the condition of the Jews.

God has given abundant success in your Mission. There have been many converts, and *converts' converts.* My father lived more than twenty years after his baptism, and was made a blessing to many Jews. My brother Philip gathered Jewish children round his bed of sickness, and established a school for Jews, in which he laboured while suffering from a most painful illness. The fruit of his labours has been made manifest in subsequent years. Lederer, one of the early converts, went to New York, and, among others, was the means of the conversion of Scherschewski, who afterwards became missionary and bishop in China. I could recall to your remembrance many striking and important instances of the power of Christ's Gospel witnessed by your devoted missionaries.

Before I pass to the next topic and in connection with the fact of a Jewish convert being a missionary to the heathen, I should like to refer to the great impression made on the Pesth converts by the visit of Dr. Wilson of Bombay and his young friend, Dhanjibhai Nowroji. To see one who had been brought up in idolatry now worshipping God, rejoicing in Christ, believing the Scriptures, and regarding us with brotherly love, was to us a wonderful proof of Christianity. We felt that Israel ought to have been the light to disperse the darkness of idolatry. The synagogue had never converted the heathen; their idea of the unity of God was powerless against polytheism. It was the people who rallied round the name Jesus,

and knew the name of Father, Son, and Holy Ghost, who had gone forth into all the world, and brought the knowledge of Jehovah to the heathen nations.

The Jewish Mission does not appeal to the general public as does the mission to the heathen: for the sins and evils of idolatry are obvious, but only a true Christian can understand the claim of the Jews, because they only know that the righteousness of the law and mere morality are not sufficient; while men in general stand very much on the same ground as the modern Jews, and a nation whose morality is above the average does not seem to them to need missionaries; and only the true Christian feels what is implied in the Jews not recognising the divinity of Jesus, and that it is true what Jesus says, "No man cometh to the Father but by Me." We have too much in our day of the preaching of humanitarian views of Christ—the Greek, and not the Scriptural representation of our Lord. There is an immense amount of latent Socinianism in our congregations. Men behold in Jesus the ideal of humanity; whereas believers behold in the Word made flesh the glory of the only-begotten of the Father. We therefore need not expect that the Jewish Mission will appeal to the community in general; but how strongly does it appeal to those who believe the Scriptures!

Notwithstanding all the difficulties of the work, there never was a time like the present, offering so much encouragement and solemn incitement to labour. There are now many societies for Israel in the various countries of Europe and America. There are many

labourers. There are numerous publications, and some of great theological merit, devoted to Israel and its evangelisation. The Hebrew translation of the New Testament is read by thousands of Jews. It is often said that there are few converts. My reply is that, even if it were true, it would prove nothing; but it certainly is not true. Supposing there were only few, are not God's witnesses always a little flock? Were not Gideon's ten thousand reduced to a few hundred? Were not the faithful who waited for the consolation of Israel in Christ's time small in number? And yet such are the kernel of the nation and the ever-victorious minority. As the Apostle Paul says, "What if *some* did not believe?" Though they are numerically many, the purposes of God and the history of the nation are carried on by the few. But the number of Jewish converts in this century has been very large. If the Jews lived together in one country, and if the converts from Judaism continued to live with their brethren, the assertion that there are but few Jewish converts would be perfectly impossible. But now they are scattered over the whole world; and most of the converts holding positions in Christian Churches, and in other ways identified with the Christian community, do not stand out as Israelites. What mission but the Jewish can speak of possessing in this generation three hundred ministers of the gospel as the result of its labour?

The memories of the past are solemn; the opportunities of the present are urgent; and the hope for the future, according to the Word of God, is secure

and glorious. I love the literalities of Scripture, and believe that the literal view of Scripture history and promises is truly spiritual; for what is meant by "spiritual," if not that which is according to the Spirit of God and revealed by the Spirit in the Word? It is not only Moses and the prophets who declare the future of Israel restored and converted, but our blessed Lord Himself came as the minister of the circumcision to confirm the promises made of God unto the fathers. He predicted the day when the whole nation will welcome Him. The Apostle Paul teaches emphatically, and in organic connection with the doctrines of the Gospel, that all Israel shall be saved; and no book of the New Testament is so essentially Jewish as the Gospel of John, in which Israel is distinguished from the children of God scattered abroad as that *nation* for which Jesus should die, and in which, at the foot of the cross, we are reminded that Israel shall look upon Him whom they have pierced.

And why should it be thought a strange thing that Israel's history will be consummated by a direct interference of God, "the glorious appearing of our great God and Saviour"? Was not Israel's history miraculous from the very beginning? The call of Abraham, the birth of Isaac, the exodus out of Egypt, the preservation of Israel in the wilderness, the entrance into Canaan, the anointing of David by Samuel—in all these facts we see the direct interference of divine power. And, last of all, it was not immediately after David and Solomon that the Messiah came, lest Israel's

history should be constructed according to the modern ideas of natural evolution; but it was in the time of Judea's lowest condition, when subject to the Roman emperor, that *God* visited and redeemed His people. Angels descended to announce Messiah's birth. Christ was born of a virgin. Miracle of miracles! And thus the conclusion of Israel's history will be God's act, and manifest to the whole world as supernatural and divine. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off." "He that scattered Israel will gather him and keep him as a shepherd doth his flock."

In conclusion, I beseech you, give Israel your love, your prayers, and your activity. In an ancient German chronicle occur these words: "Because the English Churches pride themselves on having received the gospel from Judea and not from Rome, there is no nation in Christendom that has such a warm attachment to the Jews, and that prays so fervently for their conversion at their services." Fifty years ago, I have been told by men who remember it, your Scotch Church had a time of deep solemnity of earnest prayer, of diligent searching the Scriptures, and of revival of spiritual life, of love to Christ, and of missionary zeal. As you wish to retain and to deepen the blessings which were then bestowed upon you, let me earnestly and affectionately implore you not to forget *the love to Israel* which at that time so eminently characterised you.

CHAPTER II

THE "MYSTERY" OF ISRAEL: WHAT FAITH, HOPE, AND LOVE HAVE TO SAY IN REFERENCE TO THE PAST, PRESENT, AND FUTURE OF THE JEWISH NATION[1]

"I would not, brethren, that ye should be ignorant of this mystery" (ROMANS xi. 25).

IT is the duty of every minister of Christ to explain the mystery of Israel. It is a part of our holy religion.

It belongs to the counsel of God. It is inseparably connected with the truth as it is in Jesus.

There can be no true and full preaching of the Gospel without explaining the mystery of Israel. The very "simplest form of speech which infant lips can try"—the most elementary expression of our faith—is, "Jesus is the Christ, the Messiah"; and who can understand what is meant by the word Messiah who does not know the beginning of the Gospel of Matthew, that this is the book of the generation of Jesus Christ, the Son of David, the Son of Abraham? The sum and substance of all

[1] Found among Dr. Saphir's manuscripts, and first published in *The Scattered Nation*—the organ of the "Hebrew Christian Testimony to Israel"—in 1898.

the declaration of the Church is this—that Jesus has come in humility and died upon Golgotha, and that Jesus is coming again in glory. And who can understand the first and the second advents of our blessed Lord, without understanding that people which, so to say, forms the link between the two, even Israel, whom God has chosen that through them should be made known His glory and His salvation?

A minister is a steward of the mysteries of God—things which no human wisdom, and things which no human mind by its own exertions, can understand, but which God has revealed unto us in the Scripture and by the Holy Ghost. There is the mystery of godliness, "God manifested in the flesh." There is the great mystery of "the Church which is His body." There is the mystery of Israel, the everlasting nation, chosen of God to be the centre of the earth, and to show forth His power and goodness to all nations.

Now in these three mysteries there is one side which is patent and intelligible to all men.

Jesus Christ is an historical character. The words of Jesus are read by all. It is a matter of history that there was Jesus, and that He exerted a mighty influence in the world. But there is a *mystery* of godliness —God manifest in the flesh; and no human analysis will be able to discover that Jesus is the Christ, the Son of the living God. We, then, if we are messengers of Christ, must tell every one we know that there is a person, Jesus; but who Jesus is can only be revealed to you by the power of the Holy Ghost. We declare to you the *mystery* of godliness. Likewise every person

knows that there is a Church, that there is a community of people who profess to believe in Jesus, but what the Church really is, is a mystery—Christ the Head, and we the members.

In like manner, who is so ignorant as not to know the history of the Jews?

Who is so ignorant as not to know the Ten Commandments, and the wonderful revelations of God which through them have become the property of all civilised nations? And who does not know the fact that at this present moment there are twelve million descendants of Abraham, Isaac, and Jacob, scattered among all the nations of the earth, and yet a people separate by themselves? But the meaning of Israel no one knows, unless the Holy Ghost has enlightened him through the Scriptures. There is a *mystery* about Israel: there is something which no philosopher will be able to discover. Their present existence, their present dispersion, and their future destiny, have all been revealed to us in the Word; but God's Word can only be apprehended through the teaching of the Holy Ghost. It is quite in accordance with this remark that one of the most acute philosophers—the greatest philosopher that Germany has produced—Hegel, a man who was very fond of showing the meaning of history, said, when he came to the history of the Jews, "It is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. *It is a riddle.*" It is a mysterious nation—just as mysterious as Jesus is mysterious. His name is "Pâle"—"Riddle"—"Wonderful." A nation is known by its highest

exponent. The Roman nation found its culminating point in Cæsar Augustus. The Jewish nation has its culminating point in Jesus, and therefore it is a mysterious nation. "I would not have you ignorant of this mystery."

And this is one great reason why God in these latter days has raised up a mission to the Jews, because Christendom has become apostate — because even Christians who believe in the Scripture in a certain way, and in the Holy Ghost, do not believe the testimony of the Scriptures, and that God, the Living One, is about to arise and to introduce a new era into this world—that the history of the world is coming now to its crisis, to its culminating point, and that the fifth monarchy, the kingdom which shall never be destroyed, is about to be ushered in by the appearing of the Son of Man. And, therefore, God is directing our attention to this wonderful nation, beginning with Abraham, but not ending until time shall be no more. Do not be astonished, and do not let it be a hindrance to your acceptance of the truth, that this aspect of God's revelation has for many centuries been hidden even from God's own people. When we look back into the history of the Church we find that the whole truth was preached by the Apostles, but that immediately after the days of the Apostles there was only a partial apprehension of the truth, so that in the first ages of the Church God's people dwelt chiefly on the Incarnation. Afterwards they dwelt on grace in the days of Augustine. The doctrine of justification by faith was hidden from the Church for nearly fourteen centuries, until in the time

of the Reformation this bright jewel was brought forth to the light. And if this was so, why should we be astonished that this mystery of Israel has not been understood and acknowledged till in recent days?

In bringing before you very briefly this great subject, and only mentioning the culminating points, I want to view it in a threefold aspect. How does faith regard it? How does hope regard it? How does love regard it? There is a quaint inscription on an old house in a German city—"Faith lays the foundation, love builds the house, hope ascends the roof and looks into the joyous prospect." And so indeed it is. Let us take the Scriptural order, faith and hope before love, because love requires both faith and hope to sustain it. Now what does faith say about Israel? Time does not exist to faith; so I do not care where faith takes up its position, it will always see the same thing.

Supposing we take up our position with Abraham. There we shall see the land, the nation, and the Messiah promised to Abraham, and the nations of the earth blessed in this central nation. Supposing we ascend Mount Nebo with Moses: we see the same thing—Israel redeemed out of Egypt on account of the covenant made with Abraham; Israel about to enter into the promised land; Israel chastised on account of their iniquity and unfaithfulness; Israel restored to show forth the praise of the Most High. Supposing we take up our position with David. There we see the same thing—David speaking to his son and to his Lord, and David in Psalm lxxii. beholding that universal kingdom of righteousness and of prosperity

extending from the river to the great sea, the centre of which is the Son of David, the King of Israel. Or let us take up our position after the Babylonish captivity in the day of Zechariah. God's promises were not exhausted and fulfilled when the Jews were brought back from Babylon. Zechariah beholds the nation again, and above that nation the man—the man that was the equal of Jehovah—who is His fellow, and Israel looking unto Him whom they have pierced. And then he beholds this Messiah called the King of the whole earth; and from Jerusalem as the centre the streams of love and righteousness go forth to all the world. Or let us take up our position with aged Simeon. What does aged Simeon see? "A light to lighten the Gentiles, and the glory of His people Israel." Or take up your position with the Apostle Paul after he had experienced all the unbelief and hatred of the Jews. He is perfectly sure that God has not cast away His people, but that all Israel shall be saved. It is all the same. Wherever faith takes up its position it beholds the eternal counsel of the Most High, which must stand for ever. It develops; it unfolds; and nothing is able to withstand its progress. The very unbelief of Israel, and their very chastisement and dispersion among the nations of the earth, cannot make the promises of God of none effect. The Lord has chosen Israel, and this choice of Israel is rooted in the everlasting counsel of God, of which Jesus is the centre.

When we believe this, we who know Jesus as the centre cannot place the centre anywhere else but where

God has placed it. Round Jesus are the people of Israel. That is the circle immediately round Jesus; and Jesus and Israel are perfectly inseparable. There we have election, God's own will to manifest His glory; and while the purpose of God is the manifestation of His glory, the inside of that purpose is nothing else but love. It is His glory that He wishes to manifest Himself to all the ends of the earth. It is this election which is its own force and its own motive—out of which comes the whole history of Israel, and out of which comes the whole history of the Church. Your salvation and the election of Israel are inseparably connected; and because God chose Israel, therefore He called Abraham, and therefore He made a covenant with Abraham, and Isaac, and Jacob—an unconditional covenant. Mark this, because upon this rests the whole Gospel.

This covenant with Abraham, Isaac, and Jacob, which embraced the Messiah, our Lord Jesus, the nation Israel, and the land of Palestine, is a covenant which depends exclusively upon the faithfulness of God—not upon our faithfulness; not upon our works. It is an absolute election of grace. It is quite true that when Israel is unfaithful she is chastised and punished, just as we are chastised and punished when we depart from our Lord Jesus Christ. But the counsel of God, the plan of God, the thoughts of God, the election of God, cannot be altered. "The gifts and calling of God are without repentance." He may suffer them to be afflicted for four hundred years in Egypt, but He will bring them out on account of the

covenant. He may send them to Babylon for seventy years, but He will bring them back on account of the covenant. He has punished them for nearly 2,000 years on account of their rejection of Jesus, but He will bring them back because the covenant is unconditional, and His purpose is unchangeable.

Unconditional is the covenant, and the counterpart of that is the doctrine of grace. Not by works of righteousness which we have done, but according to His own purpose and according to His infinite love, has He given us salvation in Christ.

With regard to this covenant which the Lord God has made with Israel, and of which our blessed Saviour Jesus Christ is the centre, in the whole history of God in all His dealings with Israel, He has continually to go back to His love, else He would have to give them up altogether; and so we find that to reveal Himself to Israel and to carry out His great promises, there appeared among the people of God two things, which do not appear among the other nations, and which are a great stumbling-block to all unbelief. Why do people find such great difficulty in accepting the Bible? There are two things which they do not like. The first is prophecy, and the second is miracle—prophecy and miracle. And when I speak of unbelief I am sorry to say that I have to include a great many people who think themselves Christians and Christian theologians. But faith they have not, whatever else they may have.

Prophecy is God revealing Himself to man and foretelling the future in a miraculous supernatural way. Miracle is God Himself interfering and showing His

direct power and goodness to rescue His people. But if there is a living God there must be prophecy and miracle. Prophecy is the interference of God by His word; miracle is the interference of God by His act. The culminating point of prophecy and of miracle is the incarnation of Jesus. Jesus is the wisdom of God, when the world was not able to find out God. When all human reason and speculation ended in nothing else but ignorance and darkness, then God Himself came down from heaven, and we beheld the countenance of God in Jesus Christ, His Son. That is the incarnation of prophecy. And again, when we were perfectly helpless as sinners and under the power of death, God, by sending His own Son, took away sin and overcame death.

All the miracles that are recorded for us in the history of Israel lead up to the central truth. God redeemed His people Israel out of Egypt by miracle. God sustained His people in the wilderness by miracle. God planted His people in the land of Canaan by miracle. After He had done this, there was a pause—there was a quiet development until it became necessary again to interfere. So in the days of Elijah, when the people were well-nigh lost in idolatry, God interfered again by miracle. Then there came a long pause in which there was no miracle. Then came Jesus, and with Him the revelation of the power and goodness of God in miracle, and in the days of the Apostles.

And now there has been again a long pause, when there is no miracle. But God is still living, and the time is coming when there will be again a direct inter-

ference of God in miracle through Israel ; for as He has not begun and continued His people Israel without the direct interference of His omnipotence, neither shall He consummate the history of Israel but by appearing in such a miraculous way that all nations shall be astonished, and the whole world shall exclaim, "The Lord is God!" and "The Lord God Omnipotent reigneth!"

I have spoken of faith's vision of the past and of the future of this wonderful and mysterious nation ; let us now cast our glance more especially at the present. In the whole history of Israel it is made evident that the real people of Israel, with whom God is dealing, are only a remnant, only a minority. And here there is a very important lesson for us all. God does not care for numbers ; God does not care for outward power. On the contrary, He must make it perfectly plain that His is the power, and that ours is only weakness. Now look at the people of Israel. How many entered into the promised land? None but Joshua and Caleb. Look at Gideon. Thirty-two thousand were ready to go forth into battle, but God said, "I do not care for thirty-two thousand. They must be real godly ones that trust in Me, and who know that I am with them and in them." And the thirty-two thousand were reduced to three hundred. Oh, how different God is from us! We want to force everybody into the Church to make them Christians, whether they like it or not—to call them or label them Christians, although they do not believe, because we want to bring in, as it were, the whole nation into the Church. God's plan is to winnow,

to sift—to separate the chaff from the wheat. Three hundred out of the thirty-two thousand! Look at the time of David. Who was it that acknowledged David when he was persecuted? Saul was a tall man, and had all the splendid and regal qualities that made him to be estimated a powerful and suitable leader. But it was a poor and despised people who flocked round David.

Look again in the days of Elijah. Poor Elijah thought that he was the only one left. There were seven thousand; but they were scattered and hid. Look at the days of our Lord. Who welcomed Jesus? Who believed in Jesus of the whole Jewish nation? Who gathered round Him? Not the Scribes, not the Priests, not the Pharisees, not the great or wise; because in those days it was just as it is in our day. There were the learned theologians, and there were those who were addicted to the ceremonial law, and to the priesthood; and there were the Herodians—those that took statesman-like views of things, and were always meddling with politics, and always studying the interests of the House of Herod. But none of these great men—none of these great parties—gathered round Jesus. Oh, no! it was a poor afflicted people that the Lord had left among them—a remnant.

So also there is a remnant now according to the election of grace among Israel. This idea of *the remnant* we must always keep in mind.

But now, after Israel has rejected Jesus, and has been scattered among all the nations of the earth, what do we behold? Faith enlightened by the Word of God is alone able to account for their existence. Nothing else

can account for the existence of the Jewish nation, when so many of the other great and powerful nations have disappeared, or, if they have not disappeared, have altogether lost their vigour. Here is Israel. Why do they exist after all the persecutions which they have endured? Pharaoh tried to drown them; but they could not be drowned. Nebuchadnezzar tried to burn them; but they could not be burned. Haman tried to hang them; but it was of no avail. All the nations of the earth have persecuted them; but here they are, and more numerous at the present day than ever before. Why? Because God calls them an everlasting nation.

Now, mark you, God says: "You who know the sun and the moon and the stars; you who know that every year there is spring after winter, and summer after spring, and autumn after summer—as surely as those ordinances exist, so sure is it that Israel shall be a nation before Me for ever." We see them among all the different nations of the earth, and yet they cannot be absorbed in them; they cannot be amalgamated with them. How does faith account for that? Faith accounts for it through the Word of God. Balaam already, in the fields of Moab, predicted that they would dwell apart from all other nations. We see them without a king, without a prince. They have lost their independence; they have lost their country. They are not even a tributary kingdom as they were in the days of our Lord. We see them still adhering to God, free from idolatry; whereas in former years, before the advent of our Lord, they constantly fell into idol-worship.

How does faith account for it? It is written in the Prophet Hosea, "They shall abide many days without a king, and without a prince, without a sacrifice, and without an image, and without an ephod, and without teraphim." These are exactly the features which characterise the Jewish nation now. Faith sees that they have rejected the blessed Saviour; but has God rejected them on that account? The Apostle Paul asks you this question in the eleventh chapter of the Epistle to the Romans: "Has God cast away His people Israel?" And how does he answer the question? He says, "I also am an Israelite"—as much as to say, "If there is only one Jew converted after the crucifixion of Jesus, and after the stoning of Stephen, that one case proves the whole principle, namely, that, notwithstanding the fearful sin of Israel, God has not cast away His people." If God had dealt with Israel according to their merit, and according to what we might naturally and reasonably expect, no sooner had Jesus been crucified, and Stephen been stoned, than God would altogether leave Israel to themselves.

But God has not totally rejected His people, and the conversion of even one Jew—so Paul argues—is a proof of it. This then is how faith beholds Israel now, in the apostasy. Great is that apostasy. They have crucified Jesus. They have made the Word of God void by the traditions of the elders. They have sunk into superstition and legalism; they have sunk into worldliness and materialism. Many of them have fallen even into unbelief. Oh! the state of Israel is one

that should move our deepest sympathy. They are enemies for the Gospel's sake. Wrath has come upon them to the uttermost. Blindness has happened unto Israel; the veil is upon their hearts. But yet what does faith see, notwithstanding all this?

Brethren, let me speak to you freely on this subject. The apostasy of Israel is not as the apostasy of Christendom. The apostasy of Christendom is incurable; but the apostasy of Israel is curable. Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His Holy Name. They still remember the Sabbath Day to keep it holy. They still, as the Apostle Paul says, have a zeal for God, although it is not according to knowledge. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of God before their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin with that. They do not like the blood of Jesus; they like the character of Jesus very well. Then they give up Jesus altogether. Then they give up the Father too, and do not believe in a Creator. And then they become agnostics, and say that they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the

field, which is to-day, and to-morrow is cast into the oven. This is the downward career of the Gentile apostasy. But in the Jewish apostasy there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future. So faith looks upon the mystery of Israel.

Now let us see what hope says of Israel. Hope is built entirely on the Word of God. We accept the future on the ground of what God has revealed to us in the Scriptures. And here I must repeat again that whether a thing is fulfilled or not fulfilled, has not the slightest bearing upon the attitude of faith and hope. Why do you believe that Jerusalem and the temple have been destroyed? Because it is written in Josephus and in history, or because it is written in the Word of God? Jesus said that the temple would be destroyed, and all the prophets announced the judgment that would come upon Israel. And God fulfilled it. And just as we believe the destruction of Jerusalem and the judgments which have come upon Israel because God foretold them, so do we believe the restoration of Israel simply because God has told us—because it is written.

Our hope is built upon nothing less than the Word of God. It will require the omnipotence of God to raise the dead out of their graves. But so it is written in the Prophet Ezekiel that the dead bones shall live. It will require all the attributes of Deity to bring about the wonderful things which God has promised to us in the Scriptures. But God will do it. In the Word of God the restoration of Israel is always based upon the

power and love and the unchanging character of the promises of the everlasting God. And just as God says, "I, even I, have created the world; I, even I, have redeemed sinners"—so it is only God who Himself is able to restore His people Israel. "For My own Name's sake I will do it." And how will the Lord do it? The Lord is a holy God; and Israel having departed from God there are these two principles which seem to be conflicting—the holiness of God and the sin of Israel. But God is able to subdue their iniquities and forgive all their sins, and renew their hearts, and to put a right spirit within them. Do not imagine that any temporal glory or power will be entrusted by God to Israel as an unconverted nation. That would not be for the glory of God, nor would it be for the welfare of Israel and the world. They must be led through deep waters. They must be brought through fearful judgments. They must experience the wrath and the indignation of the Lord. They must be led into the valley of humiliation. Then will the Lord appear unto them, even as Joseph appeared unto his brethren, and the spirit of grace and of supplication will be poured out upon them; and there will be weeping such as this world has never heard; and there will be repenting and contrition more profound than the angels have ever witnessed upon earth, for they shall mourn over Him as over their only child; and then God, having cast them into the fire of His indignation, and having by the Holy Ghost worked in them repentance and granted to them the remission of sin, shall fit them for the wonderful work that is before them in the future;

for a nation that has come through such repentance and through such faith—a nation that has so tasted the bitterness of sin, and the sweetness of the infinite love of God, which is stronger than death—will then go on for a thousand years without ever looking back. In the Old Testament you always read, "Oh, backsliding Israel." They are always backsliders; they have always to be restored. But there are so many passages in the Prophets which tell us that after Israel has been brought back the second time they will never look back. There will be no backsliding any more; but for a thousand years Israel shall go on in the fear of the Lord, and in the love of the Lord, and from Israel shall flow forth blessings in all the world.

Notice this. It is nowhere said that Jesus died for any *nation*, except for the Jewish nation. He died for that nation, and for that nation only. He died that all the children of God should be gathered in; but you see there is a difference. He died for the nation, and He died for the rest as individuals. It is nowhere said in the Bible that any nation will exist for ever; but it is said of the Jewish nation that they will exist for ever. This nation has God chosen, and when He divided the world unto mankind, it is written in the Book of Deuteronomy that He planned it all in relation to the central nation of Israel, who are to be the point from which all His blessings will radiate. And therefore this is the remarkable thing about Israel. "All Israel shall be saved"—the nation as a nation, that is to say, that godly remnant that shall be left after all the judgments which shall come upon Israel; and then they shall be a blessing to all the world.

And as Israel shall thus be truly spiritually brought unto God and endowed with His grace, there shall be restored unto them their land; there shall be restored unto them their sanctuary; there shall be given unto them more abundant harvests than ever they had before. There shall be a more joyous, prosperous, national life than Israel has seen even in the days of Solomon. And this will be the wonderful thing—that in Israel as a nation there will be then presented that of which we hear so much talk, but of which we see so little reality, namely, that there will be nothing in the national life separate from the knowledge of God and of Jesus Christ, whom He has sent. We hear a great deal in this nineteenth century about Christianity penetrating and pervading everything. We hear a great deal about "religion in common life." There is plenty of common life, but I cannot say that I see the religion in it. I do not see how religion is now penetrating and pervading our whole national life. I cannot say that our literature is Christian. I cannot say that the greatest poets and authors and philosophers which England and France and Germany have produced this century are Christian. Far from it. Most of them are anti-Christian. The culture of the present day is not Christian. I cannot say that art is Christian. I do not know whether it has even a high standard of morality. I cannot say that politics are Christian.

What is Christian? Oh, we are a poor, poor minority—strangers and pilgrims here upon earth, very much as we were in the days of the Apostles; and the world, even with that which is great and powerful and beautiful

in it, lieth in the wicked one. Still, the idea is perfectly correct. Christianity, godliness, ought to pervade everything that God has created. The world—the whole world—shall be full of His glory. "Holiness unto the Lord" shall be written even upon the bells of the horses. Politics will be Christian; science will be Christian; poetry will be Christian; everything will be Christian. In their seed-time and in their harvest, in their journeys and in their commerce, in their work and in their recreation, in their garments and in everything about them, from one end of the year to the other, there will be no branch of life, there will be no branch of knowledge, there will be no branch of activity, there will be nothing, that will not be sanctified unto the Lord, for they shall walk in the name of the Lord, and the light of the Lord shall be their light, and the glory of the Lord shall be their beauty, and all the nations will follow their example.

Oh, we pray every day, "Thy will be done on earth as it is in heaven." And this is what I hope, and what every Christian must hope—that, through the intervention of Jesus Himself, and through the mediation of the Jewish nation, there is a time coming when God's will will be done on earth as it is in heaven. Talk of drunkenness; talk of profligacy; talk of all the crimes and vices which now pollute the earth: they shall be done away. But that is only the negative side of it. How is God's will done in heaven? There is no drunkenness there; there is no profligacy there; there is no war and bloodshed there. True; but how is God's will done? It will be an angelic world. As the

angels above, so will men be here upon the earth, "for the mouth of the Lord hath spoken it." Then the promise, "In Thy seed shall all the nations of the earth be blest," shall be fulfilled, and the Son of David shall rule over all the world, and righteousness shall flow as a river, and the knowledge of the Lord shall cover all the earth as the waters cover the sea. That is what we hope about Israel, and all because of Jesus.

Now let me ask you what love says to the mystery of Israel. Faith, hope, love.

Do you love Israel? I wish to speak to you first about what is said against Israel; why people do not love Israel. They have crucified the Lord. Ah, dear friends, that is true, and no one feels it more than an Israelite who believes in Jesus; and you know how ultimately Israel will acknowledge their sin, and weep on account of it. But I want to ask you this question: Have not you crucified Jesus? If you have not crucified Jesus, then Jesus has not saved you by His death. If you have not wounded Him by your transgressions, and if He was not bruised and pierced on account of your iniquities, you have no salvation. Look at it. Have you any feeling of hatred to Adam because Adam was our representative, and because Adam did not stand the test? It is just in the same way that Israel was chosen to be the representative of humanity and mankind. They were put to the test in order that blessings should come unto all ends of the earth through them. And will you therefore remember that wherein you also are like Israel, and forget all the suffering which they have endured on your account, and all the

labour with which they have toiled in fulfilling and in holding fast the promises before your time?

Remember how God loves Israel; and, here again, I wish to appeal to your experience. You read such passages as "I have loved thee with an everlasting love. Therefore with lovingkindness have I drawn thee. The mountains may depart and the hills be moved: but My lovingkindness shall not depart. My thoughts are thoughts of peace concerning you." And you apply them to yourself. Why do you apply that to yourself? You are quite right to apply it; but why? What right have you? Oh, these promises were given to Israel. Now, listen to me. God says to Israel, "I have loved thee with an everlasting love. Although the mountains depart I cannot change My love to you. I will plant you in your own land." *With My whole heart and with My whole soul;* and even during the time of their banishment and captivity He calls them "*the beloved of My soul.*" If God does not mean this to Israel, how much less does He mean it to you! You apply the assurances of love which God has given to Israel, and argue by analogy that the Lord will also be faithful and loving and forgiving to you. Ah! therefore you must believe the first to be true. Oh, God loves Israel! Jesus loves Israel, and wept over Jerusalem. The Apostle Paul loved Israel, although he had thousands of converts among the Gentile nations. Love Israel, because God loves Jesus, and because Jesus loves Israel.

Oh, remember how Israel loved you. Remember how David and all the Prophets knew no greater joy than to

think of the time when the idols shall be abolished, and when all the Gentile nations should rejoice in Jehovah as their God and as their portion.

And if you thus love Israel, then it is for you to show mercy to Israel, and to labour for Israel, that through your instrumentality there may be gathered the remnant according to the election of grace.

I notice that when speaking about the Jewish Mission to some people, a kind of painful resignation comes over their countenances, as if it was a very disagreeable duty that had to be performed, and one in which there was no encouragement and no joy. Oh, pity their ignorance, and pity also their lukewarmness; for if their heart was in the right spot, they would soon know what has been done among Israel during the last fifty years. I may mention to you the testimony of one who had the greatest knowledge of mission work in the world, the late Dr. Barth, of Calw (Germany). His work was in connection with the missions among the heathen. There was scarcely a mission among the heathen with which he was not acquainted, and with the missionaries of which he did not correspond, and about which he did not collect most carefully the information and spread it throughout Germany. Now, this eminent man of God said shortly before his death, and said it repeatedly, "God has greatly blessed the mission among the heathen, but nothing in comparison with the blessing which has attended the Jewish Mission. The result of the mission among the heathen in China, India, Africa, and wherever it has been, has not been as great as the result of the mission among the Jews. In proportion to

the number of Jews, there have been a far larger number of converts during the last fifty years brought to the knowledge of Jesus from amongst them than from among the other nations."

You do not see them. They do not live in one country. They do not live in one city. They do not stand out conspicuously. They have their different spheres of usefulness where God has planted them; but this simple fact alone will show you that the Jewish Mission is unparalleled, not only in the Scriptural importance which God has given to it, but also in its result—that during the nineteenth century, as far as we can compute, three hundred thousand converts have been brought to the Saviour, and that this very day there are about three hundred ministers of the Gospel, Jews, who by the grace of God have been brought to the knowledge of Christ.

Therefore faith believes the testimony of God; hope cherishes the promises of God; love loves where God loves, and love rejoices that God has blest us, and that His power and His Holy Spirit are with us in this work. In all humility, and often in sorrow, this work must be carried on. In the Jewish Mission more particularly, this is the dispensation where we must sow in tears, but it is the blessed assurance that we shall reap with joy, for as sure as the mouth of the Lord has spoken it, all Israel will yet welcome Christ, and Christ shall yet be the glory of Israel.

CHAPTER III

"ALL ISRAEL SHALL BE SAVED"[1]

"And so all Israel shall be saved."—ROM. xi. 26.

"ALL Israel shall be saved." This, then, is the end—the consummation of the history of Israel. After a long period of unbelief and of guilt, there will at last be conversion and renewal. After a long period, during which they are scattered and under the chastisement of God, there will at last be national restoration and glory. "Ichabod"—"the glory has departed"; but at last the glory will return, never to depart again, and the name of Jerusalem shall be "Jehovah Shammah"—"The Lord is there." The God of glory appeared unto Abraham,[2] and the God of glory will appear again to the seed of Abraham. All Israel shall be saved. So with regard to Israel also, the object of the Scripture is to inspire us with hope.[3] Deep is our sorrow; but in our sorrow we are not merely to console ourselves with the remembrance of

[1] A sermon preached on behalf of the "British Society for the Propagation of the Gospel among Jews" in 1881.

[2] Acts vii. 2. [3] Rom. xv. 4.

the past: we are also to be upheld by the anticipation of the future.

There is no people like Israel, of which we know the beginning so clearly, as well as the end. Of this river we can see the very first source, as well as its issues. In this tree we can look down deep into its very roots. Abraham is our father; and the election of Abraham, and the marvellous way in which he became the father of Isaac, the promised seed, is revealed to us in the Book of Genesis. Even before Abraham there were already the children of Abraham. Righteous Abel and Enoch, who predicted the coming of Jehovah with ten thousands of His saints; and Noah, the God-fearing one; and Shem, who was chosen to be the ancestor of the Messiah—behold! they also are accounted the children of Abraham, who was chosen of God to be the Father of the Faithful. Thus we know the commencement of Israel's history before it actually appeared in the world, when it was still only in the thought of God, and when, at last, He gave to Abraham the marvellous promise of the seed and the nation, which he received in faith. What other nation is there of which we know with such clearness its very commencement?

And, as we know the beginning of Israel's history, so with perfect certainty do we know the end of Israel's history. There is scarcely a prophet in the Old Testament Scripture who does not conclude his book by picturing to us Jerusalem filled with the knowledge and the glory of the Lord—the centre from which light and peace permeate to all the ends

of the earth. We look back to the beginning, Abraham; we look forward to the perhaps still far remote consummation and end; but in the middle is Jesus Christ. He is the centre of the history of Israel. And of the history of Jesus Christ the crucifixion is the centre. From the very cross of Jesus, in which we see Israel's guilt and Israel's unbelief, there comes a confirmation of the promises given to the fathers. It is not merely that Jesus said, "Father, forgive them, for they know not what they do"—a petition which was answered in the conversion of the three thousand on the day of Pentecost, and in the conversion of every Israelite since that time, and which will be fully answered in the ultimate conversion of the nation—there is a still more forcible testimony given to us at the crucifixion of Jesus. The Lord Jesus had uttered the last word. He had already given up the ghost. Still stood John, the beloved disciple, under His cross, and as he stood he watched, and when the side of the Lord Jesus was pierced, and when there came out of His riven side water and blood, the Apostle John saw the whole history of Israel from its commencement to its consummation. What is the commencement of the national history? It is the Exodus. Now it is fulfilled. Here is the Paschal Lamb, and not a bone of His body shall be broken. And what is the end of Israel's history? The Prophet Zechariah has told us, "They shall look on Him whom they have pierced"; and, therefore, the disciple whom Jesus loved brings before us these two Scriptures, and shows us in the

crucifixion of Jesus the Exodus as the beginning of their history; and the final conversion of the whole nation, through repentance and faith, as the sure and unfailing fulfilment of God's promise.[1] "All Israel shall be saved."

I need not explain what is meant by Israel. Israel is the name of the Jewish nation—of the twelve tribes. The totality of the nation is called Israel. They are the seed of Abraham; they are the descendants of Isaac; Jacob is their father. When God wishes to speak of Israel, according to His idea, according to the purpose and the high end of their calling, according to the spiritual character which they ought to possess, He calls them by the noble name of Israel; for the worm Jacob, weak in himself, obtained the victory, and wrestled with the angel and prevailed. Therefore, our blessed Saviour uses the word in the same way. When He sees Nathanael, He says, "An Israelite indeed, in whom there is no guile." And the Apostle Paul always speaks of the whole Jewish nation, irrespectively of any diversity of tribes, as Israelites. His desire concerning Israel is that they may be saved. Israel means nothing else than the descendants of Abraham, Isaac, and Jacob: the Jewish nation is Israel. The Jewish nation forms a wonderful unity. Other nations are formed, in process of time, through the amalgamation of different tribes and races. They may be cognate tribes; still they are different tribes, that at first lived together and afterwards coalesced, and in course

[1] John xix. 31–37.

of time became a united nation. But Israel consists of the descendants of twelve brothers. They are one family. They are not an aggregate of different tribes. They are the descendants of the twelve sons of Jacob, who was the son of the only one—Isaac—who was the son of Abraham. One family, one brotherhood, one nation is this Israel. They are all hewn out of one rock, even Abraham, whom God chose to be His friend.

And when it says "*All* Israel," it means that in contradistinction to what the Apostle had been speaking of in this chapter. There is a remnant, he says, according to the election of grace—Israelites who believed the Gospel. "Blindness *in part* hath happened to Israel," referring to that portion of the nation which had rejected Jesus. But when the appointed time comes, it will not be a minority of Israel, nor will it be a majority of Israel; but it will be "all Israel"—the whole nation—the nation as a totality. This nation of Israel we notice throughout its history acts together as one man. So we read that when Moses came to Egypt, all Israel believed in him. And when Samuel preached, all Israel repented in Mizpeh. And frequently we read that all Israel rejoiced together before the Lord. And, alas! we read that the whole people said "Crucify Him! Crucify Him!" This mysterious nation—"All Israel shall be saved." This is said of no other nation. Neither is it said of any other nation that they will be a nation for ever, so long as the sun and moon and stars endure, and as long as there is

the succession of winter and summer, of seed-time and harvest. But in the prophet Jeremiah, the Lord has told us that "if these ordinances fail, then also shall Israel cease to be a nation for ever."[1] Only of Israel is it said that Jesus died for them as a nation,[2] "and not for that nation only, but that He might gather together all the children of God in one." Oh! what a wonderful—what a mysterious nation it is! They shall be saved.

This assurance is given especially to you from the Apostle Paul, and it is to this point that I now wish to direct your attention, as I am speaking to Gentile Christians. No one ever loved you like the Apostle Paul. He is the gift of God to you. He belongs to you; he is the Apostle of the Gentiles. When Jesus the Lord, in His grace, appeared to him, He made him an Apostle to the Gentiles first of all; and with what wonderful devotedness did the Apostle Paul obey the commandment of the great Lord and Master! How he threw his whole energy and enthusiasm into the work of Gentile evangelisation! He considered himself debtor to the Greeks in their wisdom, and to the barbarians in their rudeness. It was his great desire to fill the whole world, even beyond Rome and Illyricum, with the sound of the Gospel. His great joy and crown of rejoicing were the Gentiles who turned from idols to serve the living God and to wait for the coming of the Lord Jesus from Heaven. What zeal, what courage, what indomitable energy, what labour by day and by night, what interest and

[1] Jer. xxxi. 35, 37. [2] John xi. 51, 52.

carefulness, what constant prayers, tears, watchfulness, and sufferings did this Apostle Paul devote to the Gentiles! He was willing and he rejoiced to be offered up in the service of the Gentiles! What a champion he was for the liberty of the Gentiles! How eager he was that nothing should interfere with the position which God had assigned to them—that, apart from the works of the law, they should be justified by faith in Jesus; and that, having received the Holy Ghost through faith in the Gospel, there should be fulfilled in them the righteousness of the law, while they were not under the law, but under grace. He was bold as a lion when your liberty was concerned, even when the Apostle Peter for a moment wavered; for he loved the Gentiles. To him was entrusted the great mystery of the Church—the body which consists of Jews and Gentiles—during the interval between the first and the second Advent. You owe special gratitude and love to him, and if any portion of the Scripture ought to be precious, and ought to be understood by Gentile Christians, surely it must be the Epistles of Paul. What a strange thing that for centuries the writings of the Apostle Paul were, as it were, almost buried—justification by faith, sanctification after faith, and through faith by union with Jesus—the Epistle to the Romans, the Epistle to the Galatians—how little were they understood; until, at last, it pleased God, by the outpouring of His Holy Spirit, to enlighten men like Luther, that they came to understand what was meant by righteousness in the Epistle to the Romans: that

when man has no righteousness to offer to God, God provided a righteousness for man wherewith to appear before Him.

But this is not the only thing that the Apostle Paul teaches. The Epistle to the Romans does not conclude with the eighth chapter. The ninth, tenth, and eleventh chapters form an integral part of that Epistle. There is another mystery about which the Apostle Paul was exceedingly anxious that the Gentiles should not be ignorant. He was afraid lest they should be wise in their own conceit. The position of Israel in the kingdom of God, which he has interwoven into the teaching of this Epistle to the Romans, was not clearly understood at the time of the Reformation; and only gradually has the Church of Christ entered into the full possession of this truth. And this is what the Apostle Paul felt it would be very natural for the Gentiles to imagine. "The Jews have rejected Jesus. The Jews, even after the outpouring of the Spirit on the Day of Pentecost, remained in unbelief, and they stoned Stephen. The Jews are resisting the Apostle Paul, not accepting the preaching of the truth, and opposing themselves to the ingathering of the Gentiles. They have become Lo Ammi—'Not My people.' They are enemies for the Gospel's sake. God has cast them off, and has planted us in their stead. We are the true Israel."

But the same Apostle Paul testifies to them that there is a mystery about Israel. Yes; if it went by reason—if it went by analogy—if it went according to human feelings, your arguments would be very

tenable, your inference would be very natural. But there is a mystery about Israel. Their unbelief—their rejection—is not the end of their history. *There is a mystery about Israel.* "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost that I have continual heaviness of heart and sorrow on account of my brethren who are Israelites. I love you Gentiles: I rejoice over you Gentiles. I am most thankful when I think of the many congregations who, through my preaching, have been brought to the faith. Yet I sorrow, and my sorrow for Israel is not merely a natural feeling of patriotism. I know that in this deep heart-sorrow I am one with Jesus. It is in the bowels of Christ that I feel this love, my conscience bearing me witness in the Holy Ghost. It is as a spiritual man—as one filled with the Spirit of God—that this feeling is in me. I cannot be consoled for the loss of Israel. And not merely is it a sorrow which comes to me occasionally, as old reminiscences awaken in my heart. I have *continual* heaviness and sorrow of heart. It is the deepest thing in my nature—that which is in me even when I am not conscious of it."

Of the intensity of this feeling in the Apostle we can form no conception; for, like Moses, he is even willing to sacrifice himself if thereby Israel could be benefited. That must have been a wonderful feeling in the heart of the Apostle Paul. And in all this he is perfectly sober. There is nothing here that is merely natural, or sentimental, or one-sided. He admits, "They are enemies for the Gospel's sake, who do always oppose themselves to the truth, and upon whom

the wrath of God has come to the uttermost."[1] He knows the hardness of Israel, their stubbornness, their unbelief. He has experienced their hatred. He has watched their obstinate opposition. He has seen, as the Lord Jesus saw it, how judicial blindness has come upon them, that through their hardening themselves against the truth God has given them up to unbelief. All this he sees—all this he remembers; and yet it is "Israel beloved."

He was very proud of his nation before Jesus appeared unto him—"Pharisee of the Pharisees, and according to the law blameless"—and, like all the Jews, he said, "Abraham is our father, and we are the disciples of Moses." Nor can we wonder at this. But when Jesus appeared to him, and when he counted all things, even the things that in themselves were good and precious, but loss for the transcendent excellence of the knowledge of Jesus the Saviour, his nation became still more precious to him. "Who are Israelites," he says, "unto whom pertaineth the adoption and the glory, and the covenants, and the giving of the law and the fathers, and of whom, concerning the flesh, Christ came, who is God over all, blessed for ever."[2]

Now he knew what Israel was. Now he understood their past history. Now he knew Him who is the root and the offspring of David, the centre and the end of Israel's history. The Scripture was now plain to him, because he knew the sufferings and the glory of the Messiah. As he says to the Corinthians, "I preach that Christ died according to the Scriptures, and that He was

[1] Rom. xi. 28; 1 Thess. ii. 14–16. [2] Rom. ix. 1, 2.

buried and raised again, according to the Scriptures." The law and the prophets were plain to him, because now he knew a righteousness apart from the law, which yet is predicted by the law and by the prophets. The whole course of events in God's dealings with Israel is now plain to him. Now he knew the God of glory that appeared unto Abraham; and Isaac, the only son, in whom all nations of the earth were to be blessed; and the Paschal Lamb, through the blood of which Israel was delivered; and the rock which followed them in the wilderness; and David, the son of Jesse, the shepherd king, who lifted not up his heart above his brethren, and saw in his spirit the glorious One who, through death and resurrection, would be Lord of all. Now he could understand Israel's history, and it appeared to him more glorious than ever. Now he could understand all the things that were given to Israel, which formerly were to him enigmas, which he could not solve—that tabernacle, with its holy place, and with its holy of holies, with its golden altar, and with its brazen altar, with its curtain, with its candlesticks, with its table of shewbread, with its blood-sprinkled mercy-seat, over which were the cherubim. He understood now the types, because he knew the substance—the spiritual reality; and as he knew that the Temple would not remain in Jerusalem, he saw by the Spirit the spiritual and heavenly Temple into which Jesus has entered by His blood, who is now the Minister of the sanctuary, our merciful and compassionate High Priest. All the fathers, whom before he venerated, he understood now—Abraham, our royal

generous father, the man of faith, who when he offered up Isaac did not show resignation to the inevitable, not merely submission to the will of God, but *faith* in the God of resurrection; knowing that he was not going to lose Isaac, but that God would give him back from the dead; and Moses, who brought Israel out of Egypt, and unto whom God spake face to face; and David, and all the prophets, and all the martyrs, who were not afraid of the wrath of kings, or of the fire that burned—who wandered about in sheep skins and goat skins, who were destitute, tormented, sawn asunder, of whom the world was not worthy; and all the sweet singers of Israel—David, and Asaph, and the sons of Korah—who expressed all the varied feelings of devotion, of sorrow, of repentance, of faith, of rejoicing, of thanksgiving—all that could ever move the heart of godly men. And now he understood their sorrows—the priestly sorrow of Moses, who could not bear the thought of existence if God was not glorified in Israel; the tears of Jeremiah, who, although he was persecuted when he foretold the destruction of Jerusalem, when the judgment came sat down on the ground and rent his clothes and wept, and poured out lamentations which have never been equalled in heart-penetrating depth; and the humility and supplications of Daniel, who, although he was blameless in all the ordinances of God, confessed the nation's sin and humbled himself before the Lord. He understood now the meaning of the term "Israelites." And can Israel of such a history, of such saints, of such sufferings, be lost and given up?

But, more than this. Israel's history, Israel's Temple, Israel's Scripture, Israel's glory, what is all this compared with the last privilege enumerated, "of whom, concerning the flesh, Christ came, who is God over all, blessed for ever"? If you want to know what is the greatness of Israel, read the first and second chapters of the Gospel of Luke—that Gospel which is written to show the universality of Jesus Christ as the Saviour of the Gentiles; and there you will see what the angel said, who came down from Heaven; what Mary said, who was filled with the Spirit of God; what Zachariah said, when the Spirit of the Lord came upon him—what burst forth in all the songs of praise and gratitude—what aged Simeon said, who took up the child Jesus into his hands: "It is the God of *Israel* who hath visited and redeemed His people." Jesus belongs to Israel, and He shall sit upon the throne of His father David, and rule over Judah for evermore; for He was sent, the Minister of the circumcision, to fulfil the promises given unto the fathers. He is our *God*—He is our *Lord*, and yet He is our *child*; as you venerate and love the Virgin Mary, of whom Jesus was born, so must you venerate and love the virgin daughter of Zion, *Israel, of whom, concerning the flesh, Christ came, who is God over all, blessed for ever.* "Hath God cast off His people, whom He hath foreknown?" Oh, as that bishop said to the mother of Augustine while he was yet living in recklessness and sin, "It is impossible that a child of such tears should be lost," so the Apostle Paul knew and felt that it is impossible that Israel could be lost!

Jesus loved Jerusalem! He called it the City of the great King! All His life there was burning within Him the motherly yearning of love to gather them, even as a hen gathereth her chickens under her wings. And what more touching proof of the love of Jesus to Israel than His triumphal entry into Jerusalem? He knew that He would be rejected by the nation and crucified between two malefactors, and yet He accepted the homage of the people when the deep feeling mysteriously latent in their hearts burst forth, and they cried out, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" We read that Jesus, when He beheld the city, wept over Jerusalem. This is unspeakably touching; but it is equally touching and significant that he was willing to receive their homage as the instalment and prophecy of the future. The farewell of Jesus to Jerusalem was a farewell for a long time, but not for ever: "Ye shall not see Me until ye say, Blessed is He that cometh in the name of the Lord." He has not cast off Israel—"All Israel shall be saved."

Two objections may be brought forward against this prediction—first, the guilt of Israel. God did fulfil the promises, but they rejected them. God sent them Jesus, and they crucified Him. Jesus—who was so perfect, who was so attractive, whose words were so marvellous, whose works were so full of power and of love—they hated Him without a cause. They hated *Him*: not His doctrine or His works; but it was His own person they rejected. They *all* hated Him. The whole nation was united. They hated him bitterly.

They preferred Barabbas, a robber. With cruel hands, they nailed Him to a cross. Can such guilt be forgiven? Difficult question, but not to a Christian who knows mercy; not to Saul, who had been a blasphemer, a persecutor, and injurious, but who could say, "I have obtained mercy." Oh, here is the Gospel, and here is a test whether we understand the Gospel. John Bunyan understood the Gospel when he wrote that tract, "The Jerusalem Sinner Saved." He knew that every sinner is a Jerusalem sinner who has crucified the Lord of Glory; and to whom, notwithstanding all this, the grace of God is exceedingly abundant with faith and love which is in Christ Jesus. Therefore the Apostle Paul himself is a pattern, a paradigm of the grace of God abounding to the Christ-crucifiers. A new covenant is made with those who transgressed the first covenant. It is the brethren of Joseph, who have sold him into Egypt, who are made the partakers of Joseph's power and of Joseph's riches.

A second question is this—their hardness of heart is very peculiar. Blindness has happened to them; and, as is written in the sixth chapter of the Prophet Isaiah, there has come upon them a hardness of heart in the righteous judgment of God. And this, also, the Apostle Paul was able to answer by his own experience. God, who causes the light to shine into darkness, is able to cause the light of the brightness of His glory in the face of Jesus Christ to penetrate the grossest darkness. The Spirit of God is able to melt the stoutest and the coldest heart; and, as the Prophet Zechariah describes it to us, Jesus Himself will pour out upon Judea

and the inhabitants of Jerusalem the Spirit—the Holy Ghost. But what Holy Ghost? How does the Holy Ghost come? How did the Holy Ghost come at Pentecost? Out of the transfigured body of Jesus He came, and He could not come before. So will it be from that Man whose feet shall stand upon the Mount of Olives, and who will be recognised as the same Jesus who was crucified that the Spirit will come. And in what way? Have you received the Spirit by the preaching of the law? As long as you tried to make yourself good, and to obey the commandments, did you feel the Spirit of God within you; or did you receive the Spirit by the preaching of the Gospel of free forgiveness through Jesus? It will be as the spirit of grace and of supplication that the Spirit will come upon them. Then shall they look unto Him. Here is justification by faith. Having nothing but their own sin, guilt, and hardness, they shall look to Him, and then by that look they shall be justified and renewed, they shall be melted into true and vital repentance; and then shall they mourn over Him who is, as I said before, their only child—the only one whom they have—the sum and substance, the centre and end, of the whole nation—the root and the offspring—the Alpha and the Omega—the glory and the joy. "All Israel shall be saved."

God has not cast off His people *finally*, nor has God cast off His people *totally*. Israel is to exist as a nation to the end. They may be persecuted, they may be put to death in many places; every kind of cruelty may be practised against them. People may

try to diminish their number or their influence. They may be hunted and chased from one country to another, as was the case in the Middle Ages; or they may be wealthy and honoured, influential and cultured, they may try and assimilate themselves with the nations among whom they live. They will always remain a separate nation till Jesus comes again. Neither adversity nor prosperity can alter this. God has chosen them to be His witnesses. There they stand—a miracle stereotyped among all the nations of the earth—showing forth the truth of God.

God's counsels and purposes centre in them. All the promises that are given to the Gentile nations have their centre in Israel. It is quite true that all idolatry shall be destroyed, the idols shall utterly perish; but the second chapter of Isaiah, which predicts this, begins by predicting that Mount Zion shall be lifted up above all hills. It is quite true that Moses says that all the nations are to rejoice; but he adds, "with His people"; and so you will find in the fifteenth chapter of the Epistle to the Romans, that all the promises to the Gentiles are connected with this promise—that Israel shall be the centre from which the blessing shall come to the Gentiles. Therefore, dear friends, the Church of Christ, if it is in harmony with the mind of God and understands the mystery that has been revealed to it through the Apostle of the Gentiles, will always look upon the mission to the Jews, not as one mission among many missions which they may take up or not as they choose. Not so. A Christian Church

may say, "We take a great interest in China: we will support the mission to China; but we do not take such a special interest in Madagascar or in Greenland," and nobody can blame them. But no Christian Church can say, "We do not take an interest in the mission to the Jews"; because the mission to the Jews stands quite by itself. *It is unique.* It is according to the Divine counsel that Israel should hold a peculiar position in the kingdom of God. If we love Jesus—if we enter into the mind of our blessed Saviour—we must have a mission to Israel. Do not say, "God only can convert them, and God will do it in His own time." This is true; but it is revealed to us to encourage us in our present work among Israel, to give our mind a right attitude. God has not cast off His people *totally*, for in every age there has been a remnant according to the election of grace. *The Church is to evangelise Israel.*

Think of the present condition of the Jews, and be filled with love and compassion. *They are without Jesus.* They keep the Passover; but where is the Lamb? "Their house is left unto them desolate." They are religious. They are moral. They have retained many wonderful and noble virtues. They bear the traces of the Divine education, as well as the traces of deteriorating oppression. But they are without the knowledge of the Saviour. They have not submitted themselves to the righteousness of God; and as they do not know the righteousness of God, and try to establish a righteousness of their own, they naturally must lower the standard of righteousness.

They must take an external view of the law of God. They cannot enter into the depth and height of that law, of which the Apostle says, "It is spiritual." And, again, they have not humbled themselves under the almighty hand of God. They have never yet acknowledged that one sin, on account of which all the evil has come upon them. They have never yet come to the consciousness, as the brethren of Joseph did, even before Joseph revealed himself to them, that the reason why this famine and distress have come upon them is because they have been guilty against their innocent brother. On the contrary, they boast of their sufferings and patience. They have indeed suffered and endured with marvellous patience and nobility, but they have not yet seen and acknowledged their sin.

Israel cannot account for their history of the last eighteen centuries. Israel, chosen to be the light of the nations, has not fulfilled its mission; whereas the people who gathered round Jesus have gone forth to the idolaters, and brought them into subjection to the God of Israel. But instead of being led to suspect their position, now when Christendom is sinking into unbelief, the Jews fancy that they are the apostles of truth—that they are in advance of the Christians; and that Christians, giving up faith in the Divinity of Jesus and in the Atonement, are returning to Judaism, to what they call faith in the one only God. This renders the mission work very difficult. Besides, they are gifted—they are acquainted with modern science and criticism—they

are in possession of all modern weapons against the truth. Yet, notwithstanding all these difficulties, we trust in the power of the Spirit. The Scripture is still in their hands—there is the voice of God in their consciences—there is the yearning of the heart which none can satisfy but He who says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." There is the need of a salvation which is consistent with justice and righteousness, as well as the manifestation of mercy and love.

I read a story in a Jewish novel, which gives a picture of the unsatisfied, yearning condition of Israel. In a small village in Galicia there lived a poor shoemaker, who was continually studying religious books, and could not come to any rest. He joined the Chassidim, one of the most earnest and fanatical sects of the Jews. He left them, and joined another sect that were devoted to the literal study of Scripture. He found no rest there, and he began correspondence with the Karaite Jews in the East, who reject tradition. They also failed to satisfy him; and he gave himself over to the Cabalistic Jews, who are mystics. As he was an honest man and a useful member of society, nobody minded these peculiarities. But one night in the winter the people were going home, and they saw near a crucifix somebody kneeling in the snow, with his arms stretched out as if he was going to embrace that hated figure, and he was pronouncing the benediction which the Jews are told to pronounce when the sun rises. They looked, and it was this poor shoemaker. Now their anger knew no bounds.

They began to beat him, and treat him with all kinds of insolence. Early next morning they brought him to the Rabbi. He was perfectly speechless; and the address of the Rabbi and the severe sentence that was pronounced against him met with no other response from him than this: "Who knows the truth?" The poor man was entirely overcome by the treatment he had received. He became ill, and he prayed much. He had a big folio lying with him in his bed. The Jews of the village thought that he was repenting of the great evil which he had done; but the author of this story called on him one day, and the poor man asked every other person to leave the room, and he said to this man: "Is it true that the Christians have also a holy Scripture?" And when he was told that it was so, he said, "You must get it me." But the poor man was unable to read anything but Hebrew, and before the Hebrew translation of the New Testament could come from Vienna, he had been removed from this earth. *May there not be many to whom the Old Testament is an enigma which their whole soul longs to see solved?*

Now, remember that this work of the Jewish Mission has not been long in existence. In the middle of the eighteenth century there was a movement in Germany, which, though productive of encouraging results, only lasted for a number of years. In the beginning of the nineteenth century Christians began to work among the Jews; but, after all, the time during which Christians have laboured among the Jews has been comparatively limited.

Yet how thankful we ought to be for what God has done during the time! People who know little about the Jewish Mission think that it has been a failure. Even if it were so, this would not in the slightest degree affect our duty in the matter. But we know that it is not so. We know that, through the mission, the knowledge of Christianity has been brought to a very great extent among the Jews, who before had no idea of Christianity except what they saw in the errors and superstitions of Romanism, or in the shallow system of the Rationalists. The New Testament has been brought among Jews in a variety of ways. A number of good books, showing forth the truth as it is in Jesus, have been circulated among them. Thousands of Jews have been brought to the knowledge of Jesus through the mission. I might mention names that are well known, men influential in the world and in the Church; but these men, who are illustrious and gifted, are, after all, in the highest sense of no greater importance than many hundreds of the obscure who walk faithfully with God, and die in the faith of Jesus.

Several hundred ministers of the Gospel exist at present who are by birth Israelites—and there is scarcely any other mission that can mention a similar fact—some in the various countries of Europe, some in America, some labouring as missionaries in India and in China God has wonderfully blessed the Jewish Mission. At the same time, we must speak also of the Jewish Mission with great humility; for we have not shown the earnestness and interest in this work that we ought to

show. The Church of Christ has not given that attention to it which it calls for, and which it will yet receive; for you may rest assured that, just as within the last forty or fifty years you have seen a wonderful change of opinion in the world as regards the mission to the heathen, which was also ridiculed and considered to be perfectly Utopian, and which, though still not without enemies, is now acknowledged to be a great work, so it will be also with the Jewish Mission.

Now I conclude with a practical remark. The Jewish Mission work brings before us, in the first place, the Jewish missionaries; in the second place, the mission or society who have the responsibility and guidance of the work; and in the third place, the Christian congregations. The Jewish missionaries need great sympathy, faithful intercession, and every encouragement. It is almost impossible for any one who does not know the Jews, or who has not been a Jewish missionary himself, to understand the overwhelming feeling of desolation, of helplessness, of hopelessness, that comes upon the Jewish missionary as he enters into a strange city and thinks of his work. Here is no congregation that has been praying and waiting eagerly to receive him; no habit formed from generation to generation to gather round the minister and to listen to his instructions. Nothing but opposition, suspicion, ridicule, unbelief. Where is he to begin? Oh, to wait—to watch—to pray—to adapt oneself—to take hold of the least opportunities—to single out one by one—to travail in soul in birth till Christ is formed in the inquirer; to work in this way for days, for weeks, for months, quietly, without scarcely

any response, without sympathy, without help, with only, as it were, invisible help known unto God. That is a very difficult position. No Christian minister has any idea of it. The Christian minister, with his services and pastorate and organisations of activity, may have anxieties and more work than he is able to overtake; but, after all, it is very easy; it is very pleasant. It contains each day in itself the stimulus and impetus for the next day.

But it is different with the missionary. And such a missionary—labouring in loneliness, sighing, praying, waiting, discouraged, desponding—gets a letter saying that the people in England want to be encouraged. Why do *they* want to be encouraged? They are very comfortable indeed. They do not require any encouragement. It is he that requires the encouragement. Next to him it is the committee or directors, as the case might be, that require encouragement. They have to give their time and their thought to the work, to devise the right means; and their hearts should be filled with courage and with hopefulness to *enlarge their operations*—to watch for new doors of usefulness, and to enter on new enterprises. We look to the Christian congregations throughout England. We plead for greater interest in Israel; for more simple faith in Jesus as Israel's Messiah; for more faith in the promises of God; and, above all, more of that love of which we have read this evening (1 Cor. xiii.); then God would still more abundantly bless us; our work would progress, and we ourselves should not merely have the joy of seeing the good that is done, but there would be a

spiritual influence returning back into our hearts, into our families, and into our congregations. If all the congregations in England who hold the truth as it is in Jesus would see that it is their duty to take up the Jewish Mission as well as the mission to the heathen, and would devote to the Jewish Mission a portion of their energy and of their contributions, and, above all, give it a place in their affections and their prayers, might we not expect an abundant blessing? May God grant it!

CHAPTER IV

THE EVERLASTING NATION[1]

THE Apostle of the Gentiles combines in his own person the most lucid illustration of Israel's past history, ending with the rejection of Jesus the Messiah, and of Israel's future conversion by the self-manifestation of Christ, and subsequent unbroken devotedness and service to their divine Lord. The intermediate period also between Israel's rejection and restoration is ushered in by his apostolate, and its character is most fully explained by his teaching. For it is in his epistles only that the mystery of the Church is fully explained, as well as the end of the Church dispensation, and the reinstatement of Israel as a nation believing in Jesus. Thus the whole plan of God in Christ concerning Israel, the Church, and the ultimate kingdom of which Israel is the centre, stood before his mind and lived in his heart, intimately connected with his own experience, and interwoven with all his apostolic teaching and practice.

[1] An address delivered to his own congregation in Belgrave Presbyterian Church, January 18, 1885. I have omitted long references to the Rubinowitz movement in Kischineff, and to the work and influence of Professor Franz Delitzsch, of Leipzig, which to readers of the present day would require long explanations.—D. B.

For he himself had experienced that Israel, although entrusted with the oracles of God, although in possession of His holy law, and although animated with zeal for God, still rejected the salvation of God as it appeared in Jesus. But, secondly, he had also experienced that such was the grace of God and the power of His love, that even to the murderer of Stephen mercy was shown, and that the persecutor of the Church was converted into an apostle of the Gospel. And, thirdly, he had experienced personally that the temporary rejection of Israel as a nation was made, according to the divine wisdom and grace, the occasion to bring the Gospel to the Gentiles; and unto him was committed the knowledge of the mystery of the Church in which Jew and Gentile were united into one body.

But, lastly, the deep and inextinguishable love to his nation, of which his conscience bore witness in the Holy Ghost, that it was not merely of nature, but in communion with Christ, gave an intense earnestness to his testimony, that according to the promises given unto the fathers, which were confirmed by Jesus Himself, "all Israel shall be saved"; and the whole nation, chosen and formed by God for His glory, will in the latter days acknowledge Jesus, and be the centre of the divine kingdom on earth. All these four points[1]—facts rooted in the word of God—were embodied, as it were, in the person of the Apostle Paul, and were organically connected with his apostolic teaching. Hence we find in that epistle which contains more than any other a systematic exposition of the whole counsel of God, as it

[1] 1 Tim. i. 12–14; Phil. iii.; Rom. ix–xi.; Eph. iii.

is to be made known to all the nations of the earth—the world-wide Epistle to the Romans—the Apostle not merely explains righteousness and life in Christ to every believer, but also the mystery of Israel. For this mystery cannot be omitted without injuring the integrity and affecting the character of testimony.

The Apostle is most anxious that the Gentile Christians should not be ignorant of this mystery; and this for a twofold reason. If Israel is totally and finally rejected, the very foundations on which our salvation rests are obscured and endangered. The unconditional covenant with Abraham, Isaac, and Jacob, and not the conditional covenant of works through Moses, is the ground of Israel's position; for they are the children, not of Moses, but of Abraham. The sovereignty, the faithfulness, the power and wisdom of God are all illustrated in this, that nothing, not even Israel's sin, can frustrate the counsel of God, who has chosen and formed this nation for Himself. The depth of mercy to the chief of sinners, as well as the principle that the gifts and callings of God are without repentance, would not be seen unless a national conversion and restoration are to be expected. That nation which God has called an everlasting nation, and concerning which the sun and the ordinances of the moon and of the stars are a pledge that it shall never cease from being a *nation before Jehovah for ever*, must have yet this wonderful future before it.[1] The root is the eternal election of God; the foundation the covenant of grace; the channel Jesus the Messiah, of the seed of

[1] Isa. xliv. 7 (Heb.); Jer. xxxi. 35–37.

David, the Minister of the circumcision; and the centre the cross, over which was written "Jesus Christ, King of the Jews," and to which ultimately the tear-filled eyes of repentant Israel will turn.

But the second reason why the Apostle is anxious that the Gentiles should not be ignorant of this mystery is because in this ignorance they will become wise in their own conceits, and, appropriating to themselves the promises given unto Israel as a nation, assume an unscriptural attitude in the world, and forget to fix all their hopes on the return of Jesus according to the Scripture.

As our Lord, when he appeared to Ananias, said of the Apostle, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel," so we may expect that the Apostle of the Gentiles will yet lift up his voice to the children of Abraham, and explain to them the Scriptures in the light of the cross of Jesus; while unto the Gentile Christians there will be revealed through him in these latter days the mystery of Israel, which at the time of the Reformation was not understood.

Jesus came to the whole nation;[1] Israel as a nation rejected Him.[2] Jesus, as we read in the Gospel of Matthew,[3] was taking leave of the whole nation. He spoke to the Pharisees; He spoke to the Herodians;

[1] In all Scripture Israel is frequently spoken of as "all Israel" acting as one man. There is the remnant; but the purpose of God has always in view the ultimate "all Israel." This distinction runs through Romans xi.

[2] "Then answered all the people, and said, His blood be on us, and on our children" (Matt. xxvii. 25).

[3] Matt. xxii. 15–xxiii.

He spoke to the Sadducees; and after having given, as it were, the last word unto each representative part of the Jewish nation, He sums up all in that heart-rending farewell — "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children"—the whole nation as a nation—"under My wings, and ye would not! Behold, your house shall be left unto you desolate." But the farewell is not for ever. It is a farewell only for a given and definite period. "Ye shall not see Me, till ye shall say, Blessed is He that cometh in the name of the Lord." The Saviour, ere He was crucified upon Golgotha, had in His own loving and sorrowing heart the living and assured hope that that same nation, which as a nation had rejected Him, would again as a nation welcome Him as the Messiah that cometh in the name of the Lord. And after He had died upon the cross, and appeared again to His disciples, before He ascended up into heaven, He ratified to the apostles the promise that was given of old, that He would come and restore the kingdom to Israel; only not at the present time, because the dispensation of the Church had to intervene. Thus it is in harmony with the testimony of Jesus, which is the spirit of prophecy, that the Apostle Paul declares that all Israel shall be saved.

But as all Israel shall be saved *finally*, in the meantime God has not *totally* rejected His people. This the Apostle proves in the simplest and most obvious manner. If God had totally rejected His people, the

prayer of Jesus on the cross, "Father, forgive them; for they know not what they do," would not have been answered. The prayer of Stephen before his death, "Lord, lay not this sin to their charge," would have remained without a divine response. Paul himself is the most striking illustration that God had not totally rejected His people; for God had mercy on him, and revealed unto him His Son. We read of three thousand at Jerusalem, and afterwards five thousand, and afterwards many myriads or ten thousands of Jews who had come to the knowledge of Christ. And during the first centuries the number and importance of Jewish Christian congregations, who to a certain extent still observed the law of Moses, and in whom there lived the vivid consciousness of their connection with the Old Testament history, were considerable.[1] Finally all Israel shall be saved, and during the intermediate period of the Church God has not totally rejected His people.

Two points are thus given to us in the apostolic teaching—Israel's rejection of the Messiah, and Israel's future restoration. In the destruction of Jerusalem and the temple, and in the dispersion of Israel among the nations, was manifested in actual history what to the eye of faith appeared already at the crucifixion of our Lord, when the veil of the temple was rent in twain. The arch of Titus, still to be seen at Rome, declares to the whole world what believers knew from

[1] This point has again been illustrated by the recent discovery of the "Doctrine of the Twelve Apostles" (through the labours of the Metropolitan Bryennios), a document most probably written as early as 150 A.D.

the written Word—that divine judgment has fallen upon the nation on account of their unbelief. If we ask what connection subsists between unbelieving Israel of the past and restored Israel of the future, between Jerusalem given into the hands of the Gentiles and Jerusalem restored, there are three facts which, according to the divine Word, bridge over this interval.

In the first place, according to the Word of God, it is obviously necessary that the Jewish nation should remain in existence as a nation until these latter days. Their enemies must not succeed in destroying them; their friends must not succeed in so favouring them that they amalgamate through indifference and worldliness with the other nationalities.[1] And also it is necessary that they should not be absorbed by the Christian churches, so as to cease to exist as a separate community. How marvellously has all this been fulfilled every one can see, in the countries of Europe and of the whole world, where God has scattered His people.

Co-existent with Israel's continuance as a nation we are to expect, secondly, that throughout the whole of this period there will always be a remnant according to the election of grace. And thus it has been in the ancient, the mediæval, and the reformed churches to

[1] The profound word of a Spanish rabbi, uttered during the fearful persecutions of Ferdinand, deserves to be remembered: "We are a nation, on whom rest both blessing and curse; now you Christians wish to exterminate us, but you shall not succeed; for there is a blessing resting on us; and a time is coming when you shall try to elevate us, and you shall not succeed, for we are under a curse."

this day. And lastly, that the gospel of the kingdom will be preached among all nations, the apostasy of Christendom will be fully developed, and become universal. And while the faith of the true children of God will be intensified in earnest waiting for the return of their Saviour, the times of the Gentiles will thus draw to a close, and restored Israel become the centre of the kingdom of God on earth.

How marvellous are God's ways! As at the first advent through the rejection of Jesus the gospel came to the Gentiles, so at the second advent of Jesus He will be received by Israel when He brings judgment upon apostate Christendom. And as at the tower of Babel the whole human race was scattered by the judgment of God, and thus was divided into nations, so by the mercy of God, immediately after the tower of Babel, through the election of Abraham, there was laid the foundation of that nation through which as a nation all nations as such shall be blest. Through the Church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the whole face of the earth.

Such, I believe, are the outlines of what is clearly taught us in connection with the Gospel and the mystery of the Church by the Apostle Paul. In this light consider now the condition of Israel during the period of their rejection. I can only very briefly indicate the features of Israel's state. With the rejection of Jesus of Nazareth, Israel ceases to have a history. We can only speak now of their experiences

in the various countries in which they have lived. During the last eighteen centuries Israel is like a circle without a centre; like a body without the animating spirit; like a family without the presence of the father. Dead they are, as is described in the prophecy of Ezekiel; for death in Scripture never means non-existence, but the dreadful condition of separateness from God, the fountain of life and light—spiritual desolation and misery.

Now what has been the development of this death? First, the law of God, which is "spiritual," brings those who see it in its spirituality to a knowledge of sin and to humility. Instead of that, the Jews have substituted for the divine law, in its unity and spirituality, a number of commandments, observances, and regulations; and instead of the law making unto them sin exceedingly sinful, and showing them the need of a Saviour, it has made them conceited and self-righteous, so that the consciousness of the need of an atonement and of sacrifice has almost died out among them.

Secondly, not seeing the unity of the Word of God in Christ (and Jesus Christ is the key of the Old Testament as well as of the New Testament), they gradually began to think that the Scripture was inferior in importance and in lucidity to the tradition and explanation of the rabbis, and therefore they put tradition not merely on a level with the Word of God, but practically above it. The idea of a personal Messiah, which is the culminating point of the Old Testament, also vanished. When they found that the

Christians showed that the time predicted by Daniel had been fulfilled, that Bethlehem was the place where Messiah was born, that the genealogies of the house of David could no longer be shown, the Jewish rabbis interdicted the search of Scripture for finding out the Messiah. They say, "We know nothing about the Messiah, and inquiring about the Messiah the people are only bewildered." The image of the personal Messiah became altogether pale and vague in their mind, just in like manner as to many rationalistic so-called Christians the image of Jesus became pale, and instead of Jesus they only knew about Christianity and ethics and the precepts of Jesus, the doctrine of Jesus being regarded as the kernel, existing separately from the person and work of Christ; and as, alas! there are many Christians who do not realise that Jesus will come again, but speak about the spread of Christianity and the gradual amelioration of the human race, and of the Gospel leavening (as they misinterpret the Scripture metaphor) the nations of the world.

In the absence of so many vital points—the spiritual understanding of the law, and the consciousness of sin, the unity and all-sufficiency of the Scripture, and the expectation of the Messiah—we cannot wonder that the idea of God, as it lived in faithful Israel of old, was also obscured. Instead of the living, loving, self-manifesting God of the Old Testament, Israel now took hold of the abstract idea of the unity, or rather unicity, of God, as if that was God. Before—when they lived in communion with God, when God was known to them

as a Person, speaking, acting, blessing, who had chosen them, who was educating them, and who was going to fulfil His promises—they declared, in opposition to the idolatrous nations that surrounded them, that this God of Israel is one God, that there are not many gods; but when they lost communion with God, in order to show what distinguished them from the nations of the earth, and especially from Christians, they emphasised that God in Himself was only one Person, and not as He is revealed to us in the Scripture—Sender, Sent, and Spirit. It is the boast of the modern Jewish synagogue that their great mission is to testify to the world the unity of God. But it is a striking fact that the Gentile nations, who have, since the dispersion of Israel, been converted from idolatry, have been influenced, not by the synagogue, but by the congregations of Jesus Christ, and were baptized in the name of the Father, Son, and Holy Ghost. The apostles, who preached among Jews and heathen, neither came into collision with the monotheism of their brethren, nor were they misunderstood by polytheistic pagans as not teaching the unity of the Godhead; for they preached, in harmony with the whole Old Testament, the true and living God—Father, Son, and Holy Ghost. The light to lighten the Gentiles is none other but Jesus, rejected by Israel.

This creed in the unity of God may be without vitality. We know, in order to illustrate this, it is one thing to believe in justification by faith, it is another thing to be justified by faith; and so it is one thing to believe in God, who is One, and it is another to believe

in the numerical abstraction, in the mere idea of unicity. Out of this abstract and dead notion of God developed pantheism. It is a significant fact that the father of modern pantheism was a Jew—Spinoza.

As the old-fashioned Talmudism lost its power and hold, the spread of rationalism and scepticism in Christendom, the growing disbelief in positive and revealed religion affected the Jews also, especially in Germany; so that many of them have adopted a system of morality without the basis of faith in God and His promises, as revealed in Scripture, while others are sunk either in utter indifference and worldliness, or have adopted agnosticism and other unscriptural systems of thought.[1]

But it may be asked, How is it then that the Jews still keep together? And the only answer is, that God wills it so. Within the last twenty years the national consciousness of the Jews is more vivid and vigorous than ever. They feel that, although scattered over the face of the earth, they are one nation; and although they are not clearly conscious of its nature, they feel that they have a special position and mission in the history of the world. And so we have the apparently contradictory phenomenon, that while Israel is dead, having forsaken their true centre and life, the dead and

[1] At the commencement of this century the German Jews especially lost all faith in Talmudic Judaism, and many embraced, outwardly, Christianity. A Jewish historian (Gratz) writes: "In thirty years nearly half the Jewish community of Berlin entered the Christian Church." Although there were at that time many genuine conversions, it is to be feared that the feeling of the majority was described by the saying of one of their number, well known in literature: "Judaism has ceased to be a religion, and is only a misfortune."

dry bones, according to the prophecy of Ezekiel, are coming together. We know it is in order that the Spirit of the Lord may breathe upon them.

In describing the various features characterising the development of death, I have only indicated the *tendencies* and principles at work; but I rejoice to add there are other, better, and brighter elements, which by the grace of God have throughout all these centuries been sustained in the nation. For even in the darkest period of Israel's history there are seven thousand who have not bowed their knee unto Baal. There is the Spirit of God working in secret. There is the power of the Word of God still read. There is the influence of the festivals, reminding them of the ancient dealings of God with their fathers. And as it would not truly describe Israel at the time of our Lord to say that it consisted of self-righteous Pharisees and sceptical Sadducees; and as such a description would exclude aged Simeon and Hannah, and the remnant that waited for redemption; so there has been, and still is, among the Jewish nation, a hidden life, and a kernel of godly men longing after truth. It is true that Israel has forsaken the old paths, and rejected the Messiah, yet are they still in covenant relation with God, *and wish to be so.* The apostasy in Christendom, as it is described in Scripture, and as we see it already at work, is a radical and final one; it cuts off all connection with the living God and His revelation in Scripture, and there is no promise of its ever ending in a return to faith. Accordingly we also notice that instead of pessimistic despair, which characterises all

Gentile nations in the period of their decay, Israel's faith in its future is as strong as ever; and no persecutions or distress can extinguish the hope of national immortality. And how can we wonder? "Did ever people hear the voice of God speaking out of the midst of the fire as they have heard? Out of heaven He made them to hear His voice." The nation cannot die whom God has chosen, and to whom He has spoken. They are reserved to return "with weeping and supplications." [1]

It would be very interesting, but beyond our limits, to give even a rapid sketch of the conversions to Christ which have taken place among Israel since the days of the apostles. We have already noticed that in apostolic days there were thousands of believing Jews, and in the first centuries many Jewish Christian churches, who still kept up Jewish observances, and had a vivid national

[1] The Jewish nation can only be understood in the light of their whole history, past and future. "The Jewish question," writes the well-known theologian Baumgarten, in 1881, "is a mystery, absolutely sealed to all unbelievers. From the call of Abram to the descent of the heavenly Jerusalem a stream of eternal life flows through the depths of the nations and of humanity; and only when the last seal has been opened the marvellous plan will be understood and seen; only then shall we understand perfectly the import of our present day. Of what avail can it be to point out the failures, sins, and vices of the Jews, and to exhort them to be a little 'more modest'? Such slight improvements can be of no use. A radical conversion is needed. It is a historical fact that, as a nation in its collective totality, they brought their King and Saviour to the cross, and cried that His holy blood be upon them and their children. The Athenians repented of the judicial murder of Socrates soon after, but the Jews still lie under the old curse and ban; and it is quite comprehensible that while the whole nation is in this condition their originally grand nature drives them occasionally into fearful abnormities, though the high nobility of their origin suffices to preserve among them a large treasure of morality and good customs."

consciousness. In the mediæval Church there were also not a few Jews who came to the knowledge of Christ, and of those some became teachers of considerable influence. In the eighteenth century a great interest in Israel awoke in the German churches, and the labours in connection with Halle, and also those of Count Zinzendorf—to mention only the two most striking—were crowned with wonderful success. The Institutum Judaicum, which was founded last century in Halle by Callenberg, and which sent forth many excellent publications, and many faithful labourers, roused an interest in Israel which has not died out in Germany, and which only a few years ago manifested itself in a revival of a similar union of prayer, study, and work. The origin of the Callenberg movement is interesting. Francke, the founder of the Orphan House in Halle, was travelling in the South of Germany, and visited the venerable prelate Hochstetter, who addressed to him the following words:—

"In my prayers to God I have always laid before the Lord three petitions. The first for an outpouring of His Spirit on German Christendom; the second, for the sending forth of labourers into the vast field of heathenism; and the third, that God would raise up men filled with love to Israel. The two first petitions God has graciously answered. Oh that the last also may soon be fulfilled!"

This word deeply affected Francke; he repeated it to his students in Halle, and the result was the formation of a mission to the Jews. Of this mission, characterised by fervent love, abundant in labour and in fruit, and productive of many learned and excellent publications, I cannot speak at length; but I cannot pass over the

labours of the apostolic Stephen Schultz, who travelled through Germany, Switzerland, Denmark, Holland, England, Austria, Turkey, Asia Minor, Egypt, Palestine, also through Russia; everywhere preaching to the Jews, in their houses, streets, and synagogues; suffering the most extraordinary hardships, hunger, cold, imprisonment; passing through perils by land and by sea, among robbers and murderers; and yet full of joy and zeal, of love and hope: a man whose character and history vividly remind us of the Apostle Paul. His labours among the Jews, and the interest in God's ancient people which he kindled in the Christian churches, can never be forgotten by the friends of Israel.[1]

During the last century there has been abundant fruit as regards individual conversions to Christ. The feeling, therefore, which we sometimes hear expressed, that the mission to Israel may be a duty, but is sad and without encouragement, can only be attributed to *want of knowledge*. The attitude of the Jews towards Christianity has undergone a marvellous change. The New Testament has been extensively read. Recent events have forced the Jews to ponder their position. Only consider the following quotations from a Jewish pamphlet:—

"Christianity has deepened the ethics of the Old Testament. Read the glorious Sermon on the Mount, or Paul's description of love (1 Cor. xiii.). True, the essential ideas are already indicated and expressed in the Old Testament; but what a difference! There, only in weakness and occa-

[1] He published his missionary travels in five volumes. An excellent biography appeared of late years by De la Roi.

sional ; here, in the steady, strong light of the sun ; there, in drops ; here, in a stream which carries away the heart."

Or such words as these about Jesus :—

"He brought the gospel of love to humanity, teacher and martyr of Truth. He proclaimed the message of salvation to all nations. He was the consoler of the weary and heavy-laden, the friend of man, and lover of the poor. In Him was nothing but light, harmony, and symmetry, and His image and name have been an inexhaustible fountain of blessedness to millions who lived and died in His love."

There are many thirsting souls in Israel. There are many who read the New Testament, some, like Nicodemus, by night. Only a few days ago a friend, labouring on the Continent, a man of sound judgment as well as zeal, wrote to me :—

"The movement in Russia continues genuine and good. I receive wonderful letters from Polish Jews, and I hear also that the movement extends to Transylvania. I must give you a few extracts from the letters. They are written in the Judæo-German dialect : 'I have heard from a sensible and honest man that there are sacred documents which date from the time of the holy Redeemer, and which prove that God had sent Him for the good of our nation. Since I heard this, fear has taken hold of me lest we should have committed a sin in rejecting Him, and lest our souls should have to suffer for it in the next world. I must search into this while I have life. I am a teacher of Jewish children, and my pupils will hereafter be thankful to me if I kindle for them a new light. Can the whole world be mistaken ?'" (*i.e.*, about the Messiahship of Jesus).

Another, a learned Talmudist, says :—

"As a spark among the ashes the thought of Jesus lives in my heart, and since I have been less disturbed outwardly the Eastern Star shines more brightly. God alone knows my heart, and will open the way for me out of my difficulties. At present I am only anxious to keep my heart loyal to the salvation-bringing Lover, and your valued words comfort me. We can serve God in every position, and to them that love God all things work together for good."

Such testimonies might easily be multiplied from various parts of the world.

Let us then lift up our hearts in earnest hope, and continue in believing prayer. Whether the present remarkable events are more nearly or distantly connected with the great crisis, we must always look to the end, to the fulfilment of that sure word of promise which was sealed by the death of Christ, and in Him is Yea and Amen. Let us remember that all these hopeful indications of which I have spoken are in answer to prayer. The Spirit of God Himself is dealing with the hearts and minds of God's ancient people. The work is His, and our privilege and duty are to be His remembrancers at the throne of grace. While thinking of the nation, let us not depreciate or neglect the more obscure work of our missionaries day by day seeking out individual after individual, and dealing with each personally.

In conclusion, let us raise our thoughts from the work to the Master.

Think of Jesus. Think of Jesus born in a manger. Behold the Virgin Mary bringing a pair of turtle doves, the offering of the poor. Behold Jesus in despised Nazareth. Behold Jesus going about through Galilee and Judæa a poor Man who had not where to lay His head. Behold Jesus delivered into the hands of the Gentiles, mocked and scourged. Behold Jesus dying upon the accursed tree, outside the beloved city like a malefactor, and all for you. *All for you.* And no sooner had He laid down His life than He took up His life again to love you and to serve you, until

He shall at last present you perfect to God the Father. And when the cruel spear of the soldier pierced the veil of His flesh, it was only to reveal to us the loving heart of Jesus, and the fountain of salvation and renewal, blood and water, flowed from His riven side.

When you stand below that cross where the Jews crucified Jesus, if you are like the beloved disciple John, you will read by faith the superscription, "Jesus Christ, the King of the Jews," and you will see in hope the national restoration and conversion of Israel; for it is written in the Prophet Zechariah, "They shall look unto Him whom they have pierced."

My plea for the Jewish Mission, as my plea for every good work, is nothing else but "Jesus Christ and Him crucified." Remember that He who died that He might gather together in one all the children of God, died, first of all, for that nation;[1] and that nation, as a nation, in its totality will look upon Him whom they have pierced. For besides that great multitude which no man can number from among all peoples and kindreds and tongues, we read of the hundred and forty-four thousand out of the twelve tribes of Israel whom God has sealed for Himself.

By the love of Jesus, *by the love of Jesus*, I charge you that you love Israel, that you pray for Israel; and if you love Israel, and if you pray for Israel, I have no doubt it will be your joy, as well as it is your duty, to contribute of your substance to help the work; for do not forget that among the Gentile Christian congregations in which the Apostle Paul laboured he never

[1] John xi. 51, 52.

omitted to keep up their connection with mother Jerusalem; and so he writes to the Romans, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

And if any one reads these pages who is not converted, who does not know Jesus as the Son of Man, as the Son of God, as the Saviour, as the beloved and adored One, who will surely come again, oh! come to Jesus! Do not rest in what is called "Christianity"; do not rest in the performance of religious duties; do not rest in anything but Christ. Oh, warm, beating heart of man, and poor, trembling, sin-defiled conscience of man, only Jesus, the Son of God, by His blood, and by the manifestation of His present personal love to you, can bring peace and joy. Amen.

CHAPTER V

WHY THE CHURCH OF CHRIST MUST TAKE UP NOW THE WORK OF EVANGELISING THE JEWS[1]

CHRISTIAN friends, the object of this Convention, as I understand it, is to deepen our interest in the work of evangelisation among the Jews, and the method which is adopted is that, besides hearing what the Lord is doing among Israel at this present time, we should principally go to the Scriptures, in order to see what God has revealed to us as to His purposes concerning the nation. This method is, no doubt, the true method with regard to all spiritual work of the Church, also with regard to the mission to the heathen. Let us remember how very soon the missionary character of the Church was forgotten, and the Church, instead of obeying the commandment of Jesus to go and make disciples of all nations (in fact, that it was chiefly a missionary association), neglected this great and important calling. The mission to the heathen also has for its only authority the Word of God; and it is astonishing how a commandment so simple and dis-

[1] An address delivered at a Special Convention about the Jews at Mildmay, October 1, 1889.

tinct, and how a duty which you would have imagined would be eagerly greeted by the impulse of gratitude, of affection, and of compassion, was forgotten for so long a time, in the churches of the Reformation especially. Now we are accustomed to hear of mission work among the heathen nations, and to find that a great multitude of people are interested in it, and regard it with respect; but it was only at the commencement of the last century, and with great difficulty, the attention of the Church was roused to this important duty; and even in the General Assembly of the Church of Scotland there were a number of ministers who thought that the state of heathenism was so utterly corrupt, and that there was so much to be done in our own country, that it was altogether a Utopian project to think of converting the idolaters, and that it was not our imperative duty to trouble ourselves with their wretched condition, until one simple minister rose and said to the Moderator, "Rax me the Book" (reach me the Book), and then he opened it at Matthew xxviii., and read out the verses the Duke of Wellington called "your marching orders," when a young clergyman spoke to him in doubtful terms of missions to the heathen nations.

But with regard to the Jewish nation especially it is necessary that we should be clear as to the Scripture ground, and as to the Scripture teaching concerning God's people, for I am perfectly convinced that our only strength is there.

The Jewish Mission is comparatively of recent date. The early Church very soon lost the true understanding

of the Old Testament Scriptures, and in the mediæval Church the interest in the Jews was exceedingly limited. Nor was the mediæval Church in a position to evangelise the Jews in an enlightened and in a successful manner, for they themselves resembled too much the Jews; and as the Jews had corrupted the Old Testament religion by their traditions, and as the Jews had forgotten that righteousness was by faith, and went about establishing a righteousness of their own by works, exactly the same thing happened in Christendom. Hence the mediæval Church did not itself possess the gospel in sufficient clearness and intensity to attack the Jews, or to bring near to them the blessings of the Most High. Besides that, there was a paganising of Christianity which was especially obnoxious and hateful to the Jews. The image worship and other things, into which it is impossible for me now to enter, would, from the very outset, impress the Jews with the fact that this was not the true religion of God, and that it was their solemn duty to keep as far removed from it as possible. There were some splendid exceptions. There were some men who had already, more or less, the full light of the gospel burning in their hearts, and love to Israel animating them. Such a one was Bernard of Clairvaux, who, perhaps, of all Church fathers came nearest to the teaching of the Reformers, and who, in words most touching and most lucid, set before the Church the truth that Israel was still beloved of God, and that the time was coming when she, who was now desolate and in spiritual blindness, would be brought to Jesus, who would receive her with the love of a Bridegroom.

Besides that, the mediæval Church, although not utterly forgetful of her duty to Israel, and although bringing to Israel to some extent the great leading facts of the incarnation, and the fulfilment of the Messianic prophecies in Jesus, yet, quite in accordance with the whole spirit of the Papacy, did not fight the spiritual fight with spiritual weapons, but with carnal weapons; and with persecutions and the outward authority of the State they sought to frighten and terrify the Jews, and to allure them with all kinds of temporal advancements to forsake their religion.

It reads very beautifully when Portia says, "The quality of mercy is not strained." Shylock, the Jew, is represented as a hard, severe, cruel, and vindictive man; but what quality of mercy did the Jews experience from Christendom during the Middle Ages? Even in this country of England, with what injustice and with what cruelty were they persecuted and tortured! When it pleased God to kindle the light of the Reformation the Church was in one respect in possession of the light to go with it unto the Jews; for the first eight chapters of the Epistle to the Romans and the whole Epistle to the Galatians were not merely illustrated with great clearness, but they were, so to speak, reproduced by the testimony of Luther and of his friends. And it was only natural that Martin Luther turned his attention to Israel—he was such a lover of Scripture, he had such an intense appreciation of the unity of the Old and the New Testaments, and of the fact that Jehovah is the living, loving God who is finally manifested in Jesus; the person of Jesus Christ was, in such a peculiarly

deep and intense manner, the centre of his whole theology and of his whole life, and he himself had passed so much through an analogous experience with that of Saul of Tarsus, in seeking with all earnestness and zeal to approach God by his own worthiness, and to work out a righteousness of his own. All these things brought the Jews, and the way of presenting the gospel to the Jews, exceedingly near to the mind and the heart of Martin Luther; and many attempts did he make, both to show to the Christian Church the position of Israel, as his famous tract shows, which is entitled "That Jesus was a born Jew," and also to argue with the Jews, and to convince them that that which they were most earnestly seeking had come already, and was treasured up in the person of Jesus. But after a while he had sad experiences—his efforts were disappointed, he saw the exceeding great blindness which has happened to Israel, and the obduracy of their prejudices; and also very likely he was not able to fully meet that which was true in the objection of the Jews, the tenacity with which they held the promise given to the fathers and their national position, looking forward to the realisation of that great kingdom which has its centre in the throne of David. Then in impatience he gave up all efforts, and thought it was of no use, and that they were altogether a rejected people. Oh, what a difference between him, who in so many respects came nearest to the great Apostle in the whole course of Christian Church history, and the Apostle Paul! The Jews stoned the Apostle, the Jews scourged him, the Jews tortured him, the Jews persecuted him year after year;

but no persecution, no bodily suffering, no reproach, was able to eradicate that intense love which burned in his heart, or to remove that heaviness and sorrow which he bore continually concerning the chosen people of God. And whence this difference? Because Luther did not understand clearly "the mystery" explained in Romans xi.

There is one fact which deserves to be noticed—that in the Christian Church, since the middle of last century, Christians have taken an interest in the people of Israel, and have made efforts to evangelise them; but it has always been the case, that the Christians who took an interest in Israel, and evangelised Israel, were those Christians who not merely thoroughly and cordially and without any reservation believed in the divine authority of the Scripture from Genesis down to the book of the Apocalypse, but who accepted the scriptural teaching that Israel was God's nation, and that, although set aside for a time, there were still promises which must surely be fulfilled to them, and that that nation had a future before it when God Himself should interfere, and, in a way which perhaps we are not able to understand, show forth His power and His goodness, and bring them again unto Himself in their own land. This is the fact. This fact cannot be controverted, and leads me to say this, that however much people may profess an interest in the Jewish Mission, that interest is not strong enough to stand the strain, that interest is not intense enough to stand the test of experience; and it will soon decay and languish unless it is grounded on the Word of God. A parallel case is this: Jesus asks

Peter, "Lovest thou ME?" Then He says, "Feed My sheep." It is not love to the sheep that will sustain Peter in feeding them. It is the fact that they are Christ's sheep. It is not because the sheep are lovable that his interest in them will continue. It is because Christ is lovable that his interest in them will continue. Likewise, unless you believe that Israel is God's nation your efforts to evangelise among Israel will soon languish and your patience will be exhausted.

But let us contrast the mission to the heathen and the mission to the Jews. I am anxious to show you why it is especially true with regard to the mission to the Jews that it must be founded upon the prophetic Word—and by "prophetic Word" I mean the whole Bible; for the history of the Bible is also prophetic, written by the Spirit of God, and intimately connected with the future. In the first place, none will take an interest in a mission to the Jews except a converted man. There are many people interested in missions to the heathen. Why? Because the sins, the crimes, the degradation, the wretchedness, the misery of heathenism appeal to our human feelings and to our human consciousness. And idolatry in itself is such an awful and terrible thing that it seems to every one who has the belief that there is one God a most desirable thing that idolatry should be destroyed. But when we come to the Jews, the Jews do believe that there is one God; the Jews do possess the Ten Commandments; the Jews, as far as morality is concerned, may compare themselves with any nation. The Jews themselves feel hurt and offended, and say to us, "Why do you send

missionaries to us? Are we more immoral, are we more irreligious, than the rest of the community in which we live?" And so it is that unless we know that faith in the divinity of our blessed Saviour is by the Spirit and essential, that righteousness is not by morality and by our works, but by faith in a crucified Redeemer, there will be no interest in missions to the Jews.

Secondly, the number of heathen nations compared with the number of Israelites. There are only about twelve million Jews. There are many hundred millions of idolaters. And then again, it is generally imagined, although this imagination is not founded upon fact, that the amount of result and fruit of labour has been much greater in the mission to the heathen than it has been in the mission to the Jews. If you look upon the mission to the Jews as one mission among missions, it is quite legitimate for a congregation or for a church to say, "We cannot do everything. We like missions to China." Another says, "We like missions to Africa." A third says, "We like missions to India. We take an interest in them. We have done our mission duty as far as we are able." But it is not so. You must have a mission to Israel if you are in harmony with the teaching of the Word of God, and after that you must also have a mission to the heathen nations; but no mission to any heathen nation can for a single moment be a substitute for the mission to the Jews, because the mission to Israel stands by itself, and is unique, and for the simple reason that Israel is, as we have heard, the people whom God has chosen, and

concerning whom God has given promises, which are Yea and Amen in Christ Jesus, and which still await their fulfilment.

I have dwelt upon this point, perhaps, longer than many may think necessary; but I am perfectly convinced, for it meets me in conversation every day, that these simple and elementary truths are not known by the generality of professing Christians, that they do not see them, and that many do not understand why it is that there should be missions to the Jewish nation. We must go back to the Word of God, and to what they are pleased to call our prophetical theories. I wish that it was otherwise. I would fain put the Jewish Mission upon a foundation so broad that all who believe that Jesus is the only Saviour would give to it their interest and their heart. Why is it not enough? Are not the Jews human beings? Are not the Jews sinners? Is there any other Saviour to deliver us from our sin? Is there any Saviour to comfort us in our sorrow but Jesus? Why should the Jews not excite your interest as much as any other nation? And again, even the most shallow reader of the Scripture must make a difference between the Jews and the other nations. You cannot forget their past history. You cannot forget the wonderful revelation which God gave to their fathers, and the wonderful acts which He did in their behalf.

The feeling of gratitude must still be burning within your bosom when you remember that the whole Scripture was written by Jewish hands; when

you remember that the Psalms, which are so dear to you both for prayer and for praise, came from the sweet Psalmist of Israel; when you remember that your own Apostle, who brought to you the knowledge of God and of Jesus Christ, was of the tribe of Benjamin; when you remember that Jesus, according to the flesh, was of the seed of David and of the seed of Abraham. And if it is not merely that as human beings and as sinners they need the gospel, and that there is a special interest attaching to them on account of their past history, and that gratitude should prompt you to go forward and to rescue them, are not your compassions moved when you think of the wonderful sorrows of this nation, of the sufferings through which they have gone, of the persecutions which they have endured, of the misery in which they still are in their homelessness and many sorrows? And yet all these things will not suffice. And why not? Because it is only when we are brought into harmony with the mind of God, and when we look upon Israel with the eyes with which Jesus looked upon them, and with the eyes with which Jesus wept over them, that we shall go on in light, and in love, and in perseverance to the great, although the most difficult, work which is entrusted unto the Church on Israel's behalf.

But I think that the Jewish Mission in the present day is especially in harmony with the characteristic feature of the present stage of the Church and the world. There is an old saying of which Bengel was very fond, "Deus habet horas et moras." "There are pauses in history"; but during these pauses, which

are occasioned by the unbelief, the ignorance, and the disobedience of His own people, and are made subservient to the wisdom of God, the great Musician does not forget the melody, and at the proper time it is continued. The mediæval Church did not possess sufficient gospel light, the Reformation Church did not possess sufficient prophetic light, in order to go to the Jews. Now the time has come when the Church, to a certain extent, has entered into the understanding, not merely of the first eight chapters of the Epistle to the Romans, but also of the ninth, tenth, and eleventh chapters of the same epistle, and therefore this is the time God has prepared. We cannot but feel in our conscience that now is the hour that we are to go forward, knowing that God has sent us.

In the second place, the great battlefield at present is the Old Testament. The Church of Christ has been driven to the study and the defence of the Old Testament, whether she likes it or not. It ought always to have been so. It was a great mistake at any time to imagine that if you insulate the four Gospels from the epistles which follow, and from the Old Testament which precedes, and only hold up the person of Jesus Christ in His beautiful and perfect humanity, that that will be a lever for you by which to lift up the great mountain of unbelief and of infidelity. No, it will not, it has not done so; it cannot do so. Ah! if we only simply believed our divine Lord Jesus Christ and His apostles, we would have never for a single moment dreamt that it might be so. Men speak of

Judaising. Oh, we might speak of Paganising, and of Gentilising, or Hellenising in the Church, which will be, unless God avert it, the very ruin of the Church. Jesus Christ said, "If you believe Moses, (*ipso facto*) you believe Me, for Moses wrote of Me." Jesus Christ founded His whole person, all His words, all His acts, all His miracles, all His methods, all His sufferings, all His death, all His resurrection, upon Moses and upon the prophets. He knew no other method of convincing the disciples on their way to Emmaus, of converting the fools into wise men, and of converting the slow of heart into men of burning hearts, but this—that, beginning with Moses and showing to them all the Scriptures, He showed to them the divine method concerning Christ.

And seeing now that the Old Testament is the battlefield, never mind the apparent results, the difficulties of the destructive criticism. We know that the end of the conflict is sure, and for this let us thank God. The Church must look into the Old Testament, and the Church must give up all the phantomising and vague explanations which have been in vogue even among orthodox Christians for such a long time, and must see that Israel, the concrete Israel, the descendants of Abraham, Isaac, and Jacob, form the subject of the Old Testament from beginning to end. Old and New are one. The whole Old Testament, the friend of the mission to the heathen, and the guarantee of the mission to the heathen, says the idols "shall be utterly destroyed." The New Testament, the book of the Church based upon the

Old, breathes also the promise of the Old, and says, "All Israel shall be saved." I, therefore, say that the mission to the Jews at the present is the mission for the present time, and that the Church of Christ is prepared inwardly and outwardly to take up this work.

We speak much at present about realising the person of Jesus, that Jesus is the centre of Christianity; and modern theologians boast of it as a peculiar excellence that they do not look upon Jesus merely as the manifestation of God, but that they have come nearer to an appreciation of the humanity of Jesus. I do not enter into what truth there may be in this assertion, but this I will say: What is the humanity of Jesus? How do we understand the humanity of Jesus? He came not to Rome; He came not to Athens; His goings forth are from of old; He is the Son of David; He is the Son of Abraham; He came as the Minister of the circumcision, to confirm the promise made unto the fathers. Jewish was His humanity, and the more we are in harmony with Jesus as He lived in the Word of God, in Moses, in the Psalms, and in the prophets, the more shall we understand the human aspect of Jesus Christ. It is no great understanding of the human aspect of Jesus Christ that I know that He had a body; that He required to eat, and to drink, and to sleep; that He was tired, or that I know that He had emotions like all human beings: that He rejoiced, and that He was sad, and that He was moved with compassion, and that He was angry. The spiritual human life of Jesus is His real human life—

His faith in God, His communion with the Father, His prayers, His conflicts, His love; and all this was Jewish, in this sense—you will not misunderstand what I mean—that Israel was the divinely prepared soil, out of which He came forth, and that He was the realised Ideal, prefigured by the patriarchs and prophets.

The Jewish Mission in the present day has also reached another stage on account of the peculiar change which has come over Israel itself. When Israel rejected the key which alone is able to open that wonderfully complicated lock, the Old Testament, their own history, and the promises which God had given to them, it could not be otherwise but that they should invent other keys, and these keys had, as it were, to force the wards of the lock; and so in course of time, we cannot be astonished how utterly far astray they went from the truth which was revealed to their fathers, and which, to a great extent, was seen by the fathers.

Rabbinism for a number of centuries kept the Jews in its iron grip, but Rabbinism and Talmudism have become effete. What has been substituted for them? Monotheism, but not Jehovahism; the idea of the unicity of God, but not the knowledge of the living and the loving God, who could not have communion with His people until at last He came down in the person of His own Son. Monotheism is not able to satisfy the conscience, or give peace and joy to the heart, and, therefore, there are in Israel multitudes who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind, and miserable, and

wretched, and who are longing after the living water that will satisfy the craving of their soul.

The attitude of Israel to the person of Jesus Himself has become changed, and to the New Testament, which formerly thousands and thousands would not even touch with their hands, regarding it as an unclean thing. It is most astonishing how many thousands of Jews within the last few years have begun to read that book, and to read it in an attitude of comparative candour. All these clearly show that there is something special in the present day, that the Jews have entered into a new phase, that the field is prepared, that the hour has come, that it is our duty to go in faith and in love, and bring to them the glad tidings of salvation.

CHAPTER VI

ISRAEL BELOVED; OR THE GIFTS AND THE CALLING OF GOD WHICH ARE WITHOUT REPENTANCE

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—ROM. ix. 4, 5.

PRE-EMINENT among the saints of God, of whom we read in the Holy Scriptures, are Moses, the servant of Jehovah, who was faithful in all God's house, and Paul, the Apostle of the Gentiles, who was able to say, "Be ye followers of me, even as I am of Christ." When we think of these two chosen vessels of God, of their wisdom, their meekness, their self-sacrifice, their zeal for God's glory, their unwearied and ardent love, their sufferings, their patience; when we recall their tears, their words, their labours, their prayers, we feel so amazed at the grandeur of their characters and lives that we are lifted above the lower sentiments of admiration, and above the common expressions of eulogy, and we can only glorify God in them. As when we stand

[1] A sermon preached on behalf of the Jewish Mission of the English Presbyterian Church, May 18, 1868.

before a majestic Alpine mountain height, or gaze on a bright and beautiful star, we say: How great is God's power, how beautiful are His works, how wonderful is His glory!

Moses and Paul show that love to God and love to man are one; that he who stands highest on the mount of God, and sees most of the glory of God, has the deepest compassion, the most burning love, the tenderest sympathy towards his brethren. Moses in his anguish said, "Blot me out of Thy book." He could not bear the thought of Israel's rejection. Paul in the intensity of his affection and sorrow could offer the same petition. We are not able to measure such depth of love manward, because we cannot understand the height of their love Godward. We listen in silence.

Love to Israel, such as Moses and Paul felt, is a ray from that ineffable ocean of light which is in God. The Apostle, when he speaks of his great grief on account of Israel's unbelief, is conscious that this feeling is not merely one of natural patriotism and affection, but of the Spirit, by virtue of his union with Christ. "I say the truth in Christ, my conscience also bearing me witness in the Holy Ghost." He who referred all feelings of true and tender love to the indwelling of God's Spirit, who longed after the Philippians in the bowels of Jesus Christ, is clearly conscious that his love to Israel is Christ-sprung, God-given, Spirit-breathed; it is the Saviour's mind and affection living in his heart. Behold, Jesus Christ still weeping over Jerusalem with the eyes of Paul.

Most impressive ought this assurance be to you, dear

Gentile Christians, for who ever loved you and lived for you as the Apostle Paul? Who ever devoted his life with such earnestness and zeal to your welfare? Who ever equalled him in the intensity of his love, in the compass as well as the patience and wisdom of his labours? Who ever suffered so much, and accomplished such great results for the Gentiles, as the Apostle Paul? Your salvation, your liberty, your position in the Church of Christ, these were the great objects for which he testified, lived, and died. This was his glory and joy, that among the Gentiles he preached the unsearchable riches of Christ, and that he declared the mystery of the Church which had been hid for ages. He was willing to suffer persecution and reproach, to be suspected and avoided by Jewish Christians, to endure life-long sorrow and hardship, if only he was permitted to carry out the mission which on that memorable day was given to him by the blessed Saviour, to bear His name before the Gentiles and kings and children of Israel. You Gentile Churches were in his heart, and upon the sacrifice and service of your faith he was offered up with joy—so great was his love that the pain of sacrifice is forgotten, and he rejoices with you all. Him, therefore, you must love—and loving him, you must love also his intense love to Israel.

For much as he loved you, he never forgot his people; much as he rejoiced over your faith and your liberty in Christ, he continually mourned over the unbelief and bondage of the chosen people of God; and as he abounded with thanksgiving for the ingathering of the Gentiles, so he continued steadfast in the sure

hope that all Israel shall be saved, and that the promises given to the fathers would be fulfilled, for the gifts and calling of God are without repentance.

And in this love, in this sorrow, in this hope, he is most anxious that you, Gentile Christians, should be one with him; for it is God, it is Christ, it is the Holy Ghost who have inspired him with this love, filled his heart with this sorrow, and sustained his spirit with this hope.

The Gentile Church, founded through Paul, has not remained Pauline. First, she obscured and for many centuries forsook the grand doctrine of justification by faith, until it pleased God, through the preaching of Martin Luther, John Calvin, and the other reformers, to revive the testimony of this fundamental truth. Slowly is she since then returning to the Pauline doctrine of Israel's unchanging position in the kingdom of God and of Israel's future conversion and restoration. And yet the two doctrines are so closely connected. We are saved by grace; even the chief of sinners, who has transgressed God's law, rejected the prophets, and crucified the loving Saviour, is saved by grace, eternal, abounding, unchangeable, according to the purpose of Him who is God over all. This central, vital, and comforting truth, that the grace of God saves us irrespective of our merits and works, and notwithstanding our great and grievous sins, behold, it is incarnate, it is embodied, it is manifested in concrete paradigm in the Jewish nation, chosen of God; their sins, though red as scarlet, culminating in the crucifixion of the Holy One, shall yet be forgiven, and the love of God shall visit them

with everlasting redemption. Think of Israel when you think of Jesus the Saviour of sinners; think of the nation of grace, when you remember your own salvation.

Paul sees their blindness, their unbelief, their death. But he remembers what they are and what God has done for them, and in the position which God of His free grace has assigned them, and in the gifts which He has bestowed upon them, he sees the pledge of their future restoration.

They are Israelites, the children of Jacob, of that man who wrestled with God and prevailed; seed of the prince who, in that solemn night, achieved the greatest victory, when he wrestled with the Angel, in whom was God's countenance, and when in his weakness he was made strong; the patriarch, who, on his death-bed, invoked on his sons the blessing of the Angel who redeemed him from all evil, and wished that his name Israel be named on them, as well as the names of Abraham and Isaac. God called His people Israel, because they were called to fight the good fight of faith, to lay hold on eternal life, and in their weakness to be clothed with the strength and beauty of the everlasting God. He called them Israel, looking forward to the true Israel, who in the garden of Gethsemane offered up, with strong crying and tears, supplications and prayers, and who was heard; in whom they were chosen and called, to be the servants beloved of God. In this name were sealed to them all the promises of blessings given to Abraham, Isaac, Jacob; in this name were concentrated all the high dignities, duties, and privileges of their calling.

To them belongeth the adoption. If men are by nature God's children, why speak of adoption as a privilege conferred, a grace bestowed? All men are God's *creatures*, and under His paternal benevolence and providing care, but all men are not God's *children*. Since the fall of Adam we are a seed of evil-doers, in whose heart is no truth, children of wrath and disobedience. But out of the fallen race of Adam He chose Israel to be His son, His firstborn: "Ye are the children of the Lord your God," said Moses to the people; "Out of Egypt have I called My son," said God by the Prophet Hosea. He adopted them by grace, to be His family, beloved and cared for and watched over by Jehovah as their Father.

Theirs also was the glory. Not in the sense that they had anything wherein to glory. The nations of this world speak much and proudly of their glory: Free England, Beautiful France, the Great Fatherland—all nations have a glory, of which they boast. Not so Israel, for God often reminded them that they were chosen according to grace, not by reason of any excellence and merit they possessed. They were not more numerous than other nations; theirs was no superior virtue or attraction—great was their ingratitude and their hardness of heart. What was Israel's glory? It was God's glory, which belonged to them. The manifestation of God was given unto them. While the nations were in darkness, the bright light of God's favour visited Israel. While the heathen world was in darkness and dwelt in the land of the shadow of death, while the brightest and highest point

man reached was that altar in Athens, with its inscription, "To the Unknown God," Jehovah caused His face to shine on His chosen Israel. When He called Abram and revealed Himself to the Father of the faithful, it was as the God of glory that He appeared unto him.

The glory of the Lord appeared unto Moses. It was the glory of the Lord that Isaiah beheld when he saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Ezekiel saw the appearance of the likeness of the glory of the Lord, even the appearance of a Man above the throne, which was like a sapphire stone.

The glory of the Lord went before the people in a pillar of cloud and of fire in the wilderness; the glory appeared on Mount Sinai, it was seen as a cloud in the tabernacle and temple. Theirs was the glory, and in the fullness of time Jesus appeared, the Word tabernacled among them, and they beheld the glory of the Only Begotten of the Father. He adopted them as children. He revealed among them His glory.

Theirs are the covenants. God of His free mercy appeared unto Abraham and unto Isaac and unto Jacob, and in His sovereign love established an everlasting and immutable covenant, which no disobedience on man's part can annul, which no power on earth or in hell can destroy. In the divine covenants there are no contingencies, no uncertainties, no failures. God secures their conditions and fulfilments. He promises and His counsel stands fast. Men's transgressions and

failings cannot change the purposes of His love; sinful and weak as we are, the covenants remain firm and steadfast as the rocks and mountains which He has established. In the covenants which God in His sovereignty made with Abraham, Isaac, and Jacob, He inseparably connected three promises: a numerous nation, Messiah, the seed, in whom all families of the earth would be blessed, and the land of Canaan, which He gave to the Children of Israel for an inheritance. The nation, the Messiah, the land—the threefold promise God gave and confirmed with His oath. He is called the God of Abraham, and of Isaac, and of Jacob, because according to the covenants made with them are all the dealings of His grace and all the purposes of His kingdom.

To them pertaineth the giving of the law. That was a wonderful manifestation of divine power and love. God compares the exodus of Israel to the calling forth of His Son. But He uses another illustration. Israel was His Bride, whom He brought forth out of Egypt, the house of bondage. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown." He brought them out of Egypt and led them forth to Mount Sinai, and there, as at His altar, He betrothed Himself unto them, and avouched them to be His peculiar people. When God came forth from Paran, when His glory covered the heavens, and the earth was full of His praise, when clouds of darkness were round about Him, and amid thunder and lightning there was heard the sound of a trumpet and the voice

of words, when God appeared with twenty thousand, even thousands of angels, as His chariots—then He gave to Israel the law, which is holy and true and good; perfect, beautiful, and pure; the Ten Commandments, which contain the basis, and breathe the spirit, of all godliness and morality, and that perfect legislation, in which alone is the solution of all social and national problems. To Israel pertaineth the giving of the law, of that law which has never yet been fulfilled, but which awaits its true manifestation in the Millennium, when Israel as a nation shall observe the just and loving and health-giving ordinances and statutes of Jehovah, and when Israel's legislation shall become the model of all the kingdoms of the earth. Then shall it be seen that Israel's King, Jesus, is not merely Saviour of sinners, but Judge of judges, King of kings, and Lord of lords.

To them pertaineth the service. Think not of ritual invented by man, imposed by human authority, and arranged according to man's ingenuity and æsthetic feeling. The tabernacle with its laver and altars, its sanctuary and holy of holies, the institution of the priesthood with its vestments, down to the detail of the colours, fringes, and pomegranates; the festivals, fast-days, jubilees; the purifications and divers washings, the whole cultus was God-given; here everything is of divine authority and full of meaning. When Moses was on the mount forty days and forty nights, God showed him these things. Here are shadows and types of glorious and everlasting realities; here the Holy Ghost Himself teaches by signs. Thus we are taught

in the Epistle to the Hebrews. It was not man who invented these emblems. The Spirit of God Himself chose to teach by these signs; representations of mysteries, of pardon and renewal, of worship and consecration, hidden wonderful things, which David and all God-fearing Jews besought God to reveal unto them—"Open Thou mine eyes, that I may behold wondrous things out of Thy law." Here is a cultus, not invented by human ingenuity, and consecrated by ancient tradition, but the gift of divine wisdom and love—adumbrations full of light, shadows full of brightness—but the body is of Christ.

To them pertain the promises; promises which embrace the Gentiles, and which are full of exultation and joy over the prosperity and peace of the world, are given by Israel's prophets; in words, in symbols, in visions, and also in living type, as David and Solomon. Of these promises the whole world is the circumference, but Israel the centre, and of Israel Jesus is the central soul and spirit. The great joy of David and all the prophets was that all ends of the earth shall be blessed and enjoy the knowledge and peace of God. Theirs was a world-wide hope. Never was a nation cosmopolitan, except Israel; no other nation was taught from the very commencement of its existence that its object was to benefit all the world, that its mission was to be a light-bearer to all people that on earth do dwell, to be a blessing to the isles afar off. The promises refer to your blessedness, O Gentile lands, but remember the custodians of your promises are the Israelites; the glad tidings of your future light and glory were entrusted by

God through Jewish prophets to the seed of Abraham. The promises are numerous and manifold, and yet are one great promise, illumining the horizon, unto which our twelve tribes instantly serving God day and night hope to come.

Theirs are the fathers. Abraham, called the friend of God; Isaac, the son of promise, and Jacob, whom God loved, and who during his whole life waited for the salvation of God.

But Israel possesses yet a more exalted privilege, a greater and higher blessing. Of them, as concerning the flesh, came Christ the Lord. Born of the Virgin Mary, of the seed of David, of the seed of Abraham, in Bethlehem Ephrata—Jesus is theirs. And this Jesus, who is thus truly and really the son of David, is Lord; He is over all, God blessed for ever. He is not merely offspring, but root of David. David, to whom He was promised as his son and the heir of his throne, calls him by the Spirit Lord. Abraham rejoiced to see Christ's day, and was glad in it, and yet before Abraham was, Jesus is. Bethlehem is His starting-point, yet His goings forth are from of old, even from everlasting. He is Zion's Son and Zion's Lord; He is God Almighty, high above all, the object of Israel's homage and adoration. Oh, what a glory is this, that the Lord Himself was born of the virgin daughter of Zion! Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord?

How great and how painful is the contrast when we look from the high position and blessings God gave to Israel, to their actual condition of unbelief and darkness!

for, as Jesus is the centre of Israel, their life, light, and glory, death has been the consequence of their rejection of Jehovah manifest. Therefore are they compared to dead bones, very many and very dry. They are dead, because Jehovah, God-manifest, is the Life, the Spirit of the nation, and in rejecting Jesus they have forsaken the fountain of their life, the strength and substance of their existence. Behold their house is left unto them desolate. What is their house? Jerusalem and the pleasant land? It is trodden under foot of the Gentiles. What is their house, their dwelling-place? The Scriptures? Behold, they read Moses and the Prophets wearily, blindly they wander to and fro in the sacred record, but the veil is on their hearts, and as they do not discern Messiah, of whom the Scriptures testify, they find no light and peace there. Their house is left unto them desolate. What is their house? Their beautiful Sabbaths and festivals, the lovely Passover, Pentecost, Feast of Tabernacles, their solemn Day of Atonement? Alas, where is the Lamb which God has chosen, the blood of sprinkling for the remission of sins, the high priest to enter into the holy of holies? They dwell in a desolate house, and cannot find rest for their souls, and cannot see the beauty of the Lord. Their house is left desolate, Jerusalem is trodden down of the Gentiles; the Scripture and the services are to them empty and void, without power and without peace. Ichabod, the glory has departed; Israel's glory, the Shechinah; for the glory of God is beheld only in the face of His Son Jesus Christ.

Sorrow must fill our hearts when we think of Israelites

without Christ. But this sorrow ought to express itself in the exercise of love, as it ought to seek consolation in the hope of a bright future. Israel, scattered among the nations, is a witness for God. They are the fulfilment of prophecy, the monuments of God's faithfulness and truth. No greater evidence for the truth of Scripture can be given than the existence and history of the Jews. Here is a book of many pages, held up for the reading and instruction of all nations.

Frederick the Great said one day, before a large company of sceptics and unbelievers, to his general, Ziethen, whose courage and loyalty were as well known as his simple faith and piety: "Give us a good argument to prove Christianity, but something short and convincing." "The Jews, your Majesty," replied the veteran; and the company was silent. The existence of the Jewish nation is indeed an unanswerable proof of the truth of the prophetic Word.

But while they confirm the truth, and while they have been the channel of blessing to you, remember that they have been placed within your reach in order that you may bring nigh unto them the gospel of peace. Through your mercy they are to obtain mercy. You owe them a debt of gratitude, you are bound to them by the most tender and sacred ties. The Scriptures, which make you wise unto salvation, the apostles, who have brought the Name of Jesus to the nations, the Lord of glory Himself, have come from Israel. And as it is God's will to gather them under their own King David, and to establish them again in peace and holiness, so is it His will that the Church should not be ignorant of this

mystery, should not forget the priority of Israel in the kingdom, and should continually remember the chosen people in love and kindness. And in the exercise of this love there is encouragement, for God hath not cast away His people even in this dispensation; there have always been and always will be a remnant according to the election of grace; there are in our days many Israelites who, through the prayers, the love, and the mission of the Christian Church, have come to faith in the Messiah.

The future of Israel is bright and glorious, and bound up with the manifestation of Christ the Lord. Hence it has a special place in the Christian's heart. We cannot regard the Jewish Mission as one among many missions. The nation has a position, central and unique, according to the divine purpose. We cannot measure the importance of the Jewish Mission by the numerical greatness either of the nation or of converts; we measure it by the value assigned to them in the Scripture, by the decisive love with which God regards them, and by the special influence which they are to exert on the whole world. God divides all nations into Jews and Gentiles; His purpose and wish is that we should commence with Jerusalem, and His promise teaches us that through the restoration of Israel the golden era of the world will be ushered in.

And as the mission to Israel stands out pre-eminent, so we have a promise of special blessing for all who bless Abraham. Oh, become partakers of this blessing, and be in this also a follower of your great Apostle Paul. Encouraged by so many tokens of God's

presence and grace among the Jews, look, above all, to the word and promise which cannot fail, to the Crucified One, over whose cross was written: Jesus Christ, King of the Jews; to the God of Abraham, Isaac, and Jacob, whose faithfulness is above the heavens. And let all the remembrances by which God brings Israel before you recall to you Israel's claim, and deepen your love to God's people. When you think of the grace that has brought salvation to you, remember Israel, the nation of grace. When you think of the sweet sound of the Name Jesus, remember it is a Hebrew Name—Jehoshua, Saviour. When you think of departed saints and the heavenly city, remember that it is Jerusalem, in which as an emblem God hath shown you the eternal home. When after your petitions you utter the word so full of consolation and hope, Amen, remember it is Israel who hath taught you "the God Amen,"[1] who is Hearer of prayer. And when overwhelmed with joy and praise you abound with thanksgiving to the God who hath done great marvels, and say Hallelujah, remember that Israel was the first, and shall again be the foremost in the great chorus of nations.

Creation also reminds you of Israel. As you behold the sun by day, and the moon and stars by night, remember that the Lord who hath given them hath said, "The Lord of Hosts is His name"; "if those ordinances depart from before Me, then the seed of Israel shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36). See how easy God makes it for us to

[1] El—Amen (Isa. lxv. 16), translated in the Authorised Version, "God of truth."

remember and to believe that all Israel shall be saved. Lift up then the eyes of your heart, and behold who hath created these things, and hope for the restoration of Israel.

And as creation proclaims God's purpose regarding His people, our faith in the Resurrection points to the same great manifestation of divine power. Israel's conversion will be a marvel of omnipotent love. When Ezekiel beheld the valley of dry bones, and was asked, "Son of man, can these bones live?" he felt that with man it was impossible, and in humility of faith he replied, "Thou, Lord, knowest." Yes, in their graves they shall hear the voice of God. He who can raise the dead and call them out of their graves shall send forth His Spirit, and breathe upon the dry bones and they shall live, and stand up an exceeding great army.

Let us give then our aid to the Jewish Mission, in faith, in love, in hope, and let us seek to enter into the mind of God, and to look forward to that great promise which all the fathers embraced, and held fast even unto the end. May there be given unto us also, out of that wonderful and infinite ocean of divine love to Israel, a little love to God's ancient people. Amen.

VII

CHRIST THE TRUE CENTRE OF ISRAEL[1]

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."—MATT. xxiii. 37–39.

SORROW, love, and hope are blended in these words of the Lord Jesus Christ; and when we think of Israel, sorrow, love, and hope ought to fill *our* hearts. In the words I have read the Lord Jesus Christ describes the sin of Israel; He foretells their punishment; He also brings before us the glorious future which awaits them.

JERUSALEM'S SIN, JERUSALEM'S PUNISHMENT, and JERUSALEM'S RESTORATION; these are the three subjects to which I desire to direct your attention for a few moments.

The Lord Jesus Christ, the Son of God, came down from heaven. He was born of the Virgin Mary, of the seed of David, and of the seed of Abraham, and He was a minister of the circumcision, to confirm the promises made unto the fathers (Rom. xv. 8). When the

[1] A lecture delivered in 1868.

Lord Jesus Christ looked upon Jerusalem the whole of the past history of the beloved city and of the beloved nation passed before His mind. How wonderful was God's condescension, and how great were the privileges which the seed of Abraham enjoyed! Separated from the rest of the world, set apart like a garden, God had chosen them to be His own property, witnesses for His greatness and for His glory. He had given unto them His word and His law; He had sent unto them His servants the prophets, who declared unto them His will. God called Israel His son ("Out of Egypt have I called My son"); and not merely does God declare that He looked upon Israel with paternal affection, but God says that He had chosen Israel to be His bride. He was to be their husband, and He claimed their love and their exclusive allegiance. This was the glorious position given by God to Israel, that Israel was to be the firstborn son of Jehovah and that Israel was to be betrothed unto Jehovah.

How marvellous were the manifestations of His power and of His grace unto this people! He brought them out of Egypt by showing great and manifold miracles; He led them through the wilderness for forty years, showing unto them continually that the Lord God of heaven and of earth was their God and their guide. Notwithstanding their ingratitude and sin, He removed nations before them in order to plant them into their inheritance; and the manifestations of His power and mercy were always renewed unto His people. God's mighty acts among Israel were exceedingly great and wonderful. Consider also what a

treasure God gave unto His people in His Holy Word! —the books of Moses and the writings of the prophets, in which God revealed unto Israel His will, His character, His purposes. And besides the Word which God revealed unto Israel, how beautiful was that law which He gave unto them! That law reveals His character and what God requires of man; and in this aspect it was a law of condemnation and terror. But the law was not merely a taskmaster to convince them of their sinfulness and of their guilt, and thus to lead them to a saviour; it was also a shadow of the good things which were to come. In the beautiful festivals and ordinances the manifold grace of God, saving, renewing, cleansing, and strengthening His people, was presented in striking and attractive symbols.

And not merely had God elected and chosen Israel and shown mighty acts unto them as His own favoured nation, and not merely had He given unto them His word and law, but only think of the wonderful men God sent unto them! Think of Abraham, the Father of the faithful. Think of Joseph, whom He brought into Egypt to be the saviour of his brethren. Think of Moses, the man who was meek and lowly in heart, who led the Children of Israel for forty years through the wilderness and was the mediator between them and God. Think of Joshua, who brought the people into the promised land. Think of Samuel, last of the judges, first of the prophets, who for so many years walked before the Lord in singleness of heart and in unfailing love unto Israel. Think of that wonderful David, the shepherd-king, the man after God's own heart, whose

heart was not lifted up above his brethren, but who, after having passed through suffering, and shame, and humiliation, was full of tenderness and walked before God in His fear, and was a companion of all them that loved the Lord, ruling in Israel by the influence of his character, by the power of his love, and by the attraction of his piety. Think of Solomon in his glory and in his wisdom, and think of all the prophets whom God sent unto His people, teaching them, comforting them, and pointing out to them that the Lord God Himself would come down from heaven and have mercy upon His people, and make them the light to shine forth unto all the ends of the earth, and would bless in them all the nations whose habitations and bounds God had before ordained (Deut. xxxii. 8).

Think of how God dealt with Israel even when He was obliged to punish and to rebuke them on account of their unfaithfulness and of their transgression. See how tenderly God watched over them during the captivity in Babylon; how, even there, He sent unto them Ezekiel to testify of that God who was not limited by space, who, even away from Jerusalem and the place where His glory dwelt, was able to meet with His people and to be sanctified in the midst of Israel, and who would yet restore His temple in the latter day. And after the Babylonish captivity, when the hearts of the people were failing them on account of the many difficulties with which they had to contend, see how He sent unto them Haggai, and Zechariah, and Malachi, to sustain their courage, to cheer the faint-hearted, and to point out unto them the great and glorious day of the

Lord, which would come upon them with high and manifold blessings.

And after a long period of silence, see how God still remembered His promise, and how He gave unto them John the Baptist, in whom Moses and the prophets, as it were, rose from the grave; in whom all the terrors of the law and all the sweet promises of the prophets were summed up, and were sounded forth again with greater power and with greater blessedness. "There was a man sent from God, whose name was John" (John i. 6). John the Baptist was a wonderful gift of God unto His people Israel; for he preached unto them that they had sinned, and that they had transgressed the holy will of God, thus summing up the message of the law; and with loving tenderness he exclaimed, "Behold the Lamb of God, that taketh away the sin of the world!" thus summing up the testimony of all the prophets.

And, to crown all these benefits, God sent His own Son, Jesus Christ, who was the heir; and Jesus came in order to *gather Israel unto Himself.* He gathered them by His teaching. How wonderful was the teaching of Jesus! How well calculated to gather Israel unto Him! In every word that Jesus speaks you hear Moses and the prophets. It is the same voice that has been sounded forth to Israel from the beginning; it is the same doctrine; it is the same promise; it is the same manifestation of the divine character. And those who were searching the Scriptures, who were diligently reading them, who heard them continually explained unto them—oh, how ought the words of

Jesus to have attracted them and riveted them, and at once filled them with the conviction that here spake One who was taught by the same Spirit, who was manifesting unto them the same truths, and who was greater than any prophet who had preceded Him.

Think, again, of the mighty MIRACLES that Jesus performed—miracles in which He showed that He was the lord of nature; converting water into wine; commanding the tempest, so that there was a great calm; walking upon the waves of the sea;—miracles in which He showed that He was the great power of God, in order to heal all disease, and in order to restore unto man all that was lost by the Fall: rebuking the fever; healing those who were bowed down with many infirmities; opening the eyes of the blind; and giving hearing unto the deaf;—miracles which showed that the Lord Jesus Christ had not merely the power to be the lord of nature, or that He was that perfect Man of whom the eighth Psalm prophesies; and not merely that He had power over all diseases, or that He was that perfect Physician of whom Isaiah says, "Himself beareth our infirmities," but also miracles which showed that in the invisible realms of evil spirits who had fallen from God, and who were now exerting their power over the sinful race of Adam, Jesus was acknowledged as God, and His word was immediately obeyed, so that the devils themselves trembled at the word of Jesus of Nazareth;—miracles which showed that He was greater and stronger than that strong one who bound poor sinners in the iron fetters and chains of his cruelty;—miracles to prove that Jesus had power

over death, when He raised up that little maid by His simple and loving word, "Talitha, kumi;" and when He raised up that young man, the son of the widow; and when He raised up Lazarus, who had already been for several days in the grave;—all these miracles were to gather Israel unto Himself.

But not merely did Jesus gather Israel unto Himself by His teaching and by His miracles; there was another power by which Jesus gathered Israel unto Himself, and that was BY HIS CHARACTER AND BY HIS LIFE.

Character and life of Jesus! The two are coincident: His life is His character—His character is His life; Himself you see in His words and in His works. Different from all other men is Jesus. What Jesus is He speaks and He acts; what Jesus speaks and acts He is Himself. And when we think of that life and of that character of Jesus, how perfectly free is it from every spot and blemish, from every imperfection and onesidedness! How perfectly free is it from anything that might mar its beauty or its symmetry! Oh, what an astonishing influence that must have exerted upon all who saw Him! It is one thing to analyse it; it is another thing to feel the power of it. The simple people, whose power of analysis is, perhaps, very feeble and inadequate, are most impressed with the power of character and with the influence of life; that gentleness, meekness, unselfishness, patience, love, prayerfulness, which never for a single moment failed. It was manifest in everything that Jesus said and did; and there was a holy atmosphere around Him wherever He was.

But do I speak of freedom from any fault or imperfection? This is only a negative view of His character. In Him was not merely no sin and no guile, but in Him was every perfection. Whatever is beautiful and dignified, holy and noble, was manifested in Jesus; all virtue and all excellencies were shown forth in Him; by Him was represented the whole idea of humanity; all that God ever required of man, all that God ever expected in man, was realised and fulfilled in Jesus of Nazareth.

Thus it was by His words, by His miracles, and by His character and life that Jesus endeavoured to gather Israel unto Himself. But let me beg your attention to another point. What was the sum and substance of His words? What was the sum and substance of His miracles? What was the sum and substance of His life and character? Different from all other God-sent men, HIMSELF was the substance. All other prophets teach the truth, but they direct the attention and hearts of the people to wait for One who was to come and to fulfil their desires; but Jesus says not merely, "I teach the truth," but "I am the truth." Other prophets perform miracles in order that their mission may be thereby sealed, and that people may attach importance to the doctrines or to the commandments which they brought unto the nation; but in the miracles of Jesus He sets forth Himself as the Healer of the sick, as the Comforter of those that are cast down, as the Redeemer of them that are bound in fetters and chains, and as the Quickener of the dead.

And again, in the life and character of the Lord

Jesus Christ, it is Himself that He shows forth; that He is that centre around whom Israel was to be gathered unto the glory of the Father. "I AM" is the name of Jesus; for notice, dear friends, Jesus exclaims, "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would *I* have gathered thy children together!" Did ever any prophet in Israel speak of himself as the centre of the nation? Did Moses say that he wished to gather the nation around him? Did David, or any of the prophets, say that they were to be the centre of Israel, and that Israel was to find in them their rest and their peace? When Jesus says that He wanted to gather Jerusalem round Himself, He declares Himself Jehovah, the Lord God of Israel. Thus, when Jesus says, "If any man thirst, let him come unto Me and drink," He declares Himself to be Jehovah, the fountain of living waters. When Jesus says, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest," He declares Himself the Lord God omnipotent, who alone is able to fill the desires and to satisfy the cravings of an immortal soul. Ah, when they objected to Jesus they rejected the only centre around which Israel, around which sinners, can be gathered into life eternal.

And now, have you ever thought of it, what it was they rejected in Jesus? They did not reject anything in Jesus; they rejected Jesus Himself. There was no point of controversy between Jesus and the Jews; Jesus brought no new doctrine unto them. Jesus said, What the masters in Israel teach, what the Pharisees

and the Scribes teach, is perfectly correct. There was no dogma which was the cause of controversy between Jesus and the nation; there was no new custom that Jesus introduced; He went into the temple every day, He observed the ordinances and the festivals of Israel. What was the subject of dispute and controversy between Jesus and the Jews? It was no doctrine, it was no innovation, it was Jesus Himself whom they rejected. There was an antipathy in them to the person of Jesus: it was the Lord Himself whom they hated, because they hated the Father; and therefore it was that Jesus was so pained when they rejected Him.

Why was Jesus pained when they rejected Him? When any of us are rejected, or when men speak against us, we may well examine ourselves as to whether it is for God's sake, or whether it is on account of some of our sins or our faults that we are opposed. But Jesus knew perfectly that He and the Father are one; that in all His doings and in all His sayings He was constantly abiding with the Father, and that it was *because* He was one with God, because He was the express image of His being, because He was the perfect manifestation of the character of God, that they hated Him; and therefore Jesus was pained, not because they hated Him, but because they hated in Him the Father, because He was the manifestation of Jehovah.

"How often would I have gathered thy children unto Me." Jesus was Jehovah, but they hated Him, and in hating Him they hated the Father; for the Jehovah of whom the Scriptures spoke, that Jehovah Himself who

had brought them out of Egypt, who had led them through the wilderness, who had promised that He would come down and visit His people, *He was before them*, the countenance of God was beaming upon them, but they hated both Him and the Father.

And thus they rejected Him: and after they had rejected Him, Jesus sent down the Promise of the Father; and for years after the great Pentecost at Jerusalem Jesus was preached unto them in the power of the Spirit; but they hardened their hearts, and they resisted the Holy Ghost. This was the sin of Israel—the rejection of Jehovah.

And now what was their punishment? "Behold your house is left unto you desolate." We may take this expression in more than one sense. The most obvious sense is this: Jerusalem was destroyed—the temple, the beautiful house of God, was destroyed; sufferings and agonies unspeakable came upon the inhabitants of that chosen city. The nation was dispersed, and scattered among all the nations of the world. For eighteen centuries they have been without king and without priest. They have been away from their own home; and for many years they have suffered reproach and ignominy, persecution, and even death. Their house is left desolate.

But this is not the only sense in which the words are to be taken. Israel had another house besides Jerusalem, besides Palestine. It was not merely their national existence, but there was another habitation which God had given unto them—the habitation of Israel was the Word of God. Their house is left unto

them desolate. They are still reading Moses and the prophets; they are still familiar with the outward form of the Word; but the house is desolate. They read the Bible, but the Master of the house is not seen by them. They read Moses, but He of whom Moses testifies is not known by them. They read the prophets, but the Messiah and His great work—behold, this is hidden from their eyes! They have a house, but it is desolate. "Your house is left unto you desolate."

Israel has another house; not merely the land, not merely the Word, but the law of Moses. That was the house of Israel. And oh, how beautiful is that house! how beautiful if they only saw the Messiah, if they understood the meaning of the Paschal Lamb, of the day of atonement, of all the various offerings which prefigured the Christ in His manifold character! But now Israel has its passover feast, and Israel has its day of atonement, and Israel tries as far as possible to observe the law of Moses; but their "house is left unto them desolate." They do not see the substance of which these things are the mere shadows. What a sad picture is the spiritual condition of Israel! What has happened unto them? There are two parties among Israel at the present day. The first are those who have added tradition unto the Word of God, thereby making it of none effect; because, as you well know, the Word of God is not a mechanical substance unto which you may add something, and expect it to remain still the same, so that you have the Word of God and something else in addition. The Word of God, if I may so say, is something chemical, and if you add

something to it you altogether change its character. Tradition is not something added to the Word of God; but tradition is something put into the Word of God which immediately changes it, and renders it of none effect. Oh that we may learn from the Jews what has also happened in Christendom—that when Israel added unto the Word of God, it made the Word of God of none effect.

And then there is another portion among Israel who have rejected tradition; but in rejecting tradition they have also rejected the Word of the Most High. Can you not understand how this happened? The blessed Saviour says, "No man cometh unto the Father but by Me." Now if Israel has rejected Jesus, how is it possible but that in the course of time they must become pantheists and atheists? What is it else but the necessary logic of history, that out of Israel apostate, that has rejected Jesus the Mediator, there has come forth Spinoza, the father of modern pantheism? It cannot be otherwise.

Whereunto shall I compare the history of Israel in their spiritual condition for the last centuries? They seem to me like the brothers of Joseph. The brothers of Joseph, the sons of Jacob, committed a great evil against their father, in that they took that innocent and holy child, and with cruel hands delivered him, as it were, unto death. And after they had committed this blood-guiltiness they returned again unto their father Jacob; and it seems that after that time the sons of Jacob were conducting themselves outwardly with greater piety and with

greater restraint than they had done previously; but between Jacob and his sons there was a dark and mysterious shadow, there was an obstacle, there was a separation—there was guilt upon their consciences. And what was that guilt? The blood of their brother Joseph. And thus it is with Israel. Since they crucified Jesus they have not fallen into idolatry, as they used to do before. For eighteen centuries they have kept themselves clear from idolatry. They are still invoking their Father, the Lord God. And yet a dark shadow rests upon Israel; there is a wall of separation between God and them; there is guilt, even blood-guiltiness, upon them. It is the blood of their brother Joseph, whom with cruel hands they nailed unto the cross.

Whereunto shall I compare Israel during the last centuries? I would compare them to the nation when they were at the foot of Mount Sinai, when Moses had been away for a long time speaking with God, and Israel, in their ingratitude and in their unbelief, said, "We know not what has become of Moses. Up, make us gods, which shall go before us" (Exod. xxxii. 1). And thus it is that unbelieving Israel for the last centuries has been saying, "We know not what has become of Moses; the old law does not suit us; the old ordinances of God are a great restraint upon us; the miracles and predictions which we read in the old book surely cannot be taken literally; therefore let us follow the spirit of the age; let us instruct ourselves in the wisdom of the Gentiles; let us make unto ourselves our own gods, that they may go before us."

Do not be mistaken: there are modern Jews who will speak of Jesus with the greatest respect—who will say that Jesus was a great prophet, that He was a wise man, and that it was only intolerance, bigotry, and fanaticism that nailed Him to the cross. Do not imagine for a single moment that these Jews are nearer unto the kingdom of God and unto the Lord Jesus Christ than the old blinded Pharisees. Neither do they see the divinity of Jesus, nor do they feel their sin. Ah, it is a sad thing, but the truth must be said, that notwithstanding all the punishments, notwithstanding all the sufferings, and notwithstanding all the reproach Israel had to bear, their *heart* is unbroken, their *conscience* is not touched; they have not acknowledged that it is on account of sin that these sufferings have come upon them; they have not acknowledged that it is on account of the innocent blood which they have shed that they have been scattered among the nations. Nay, worse than this; they boast, they glory, they say they have borne these sufferings with wonderful courage and intrepidity, and that now it is a merit which belongs unto them, and that for the sake of these sufferings which they have endured, they have a right to expect the special favour of God. This is the saddest part of Israel's punishment—the blindness and impenitence which have come upon them.

But is it to be always so? "Your house is left unto you desolate. Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Ah, do not you believe Israel has a great

future? What think ye, is the Word of God to be fulfilled? Do you believe the Word of God? Do you believe what is fulfilled in the Word of God *because it is fulfilled?* or do you believe *because God has said so?* If you believe the past fulfilment because it is *past*, then you do not believe God. If you believe God, you must believe the future as well as the past. Israel has a great future before it. Why? Because God has said so. We remember His promises which He gave unto Abraham forty centuries ago, even unto the last words which came down from heaven from Jesus Christ in glory, when He called Himself the root and the offspring of David.

Throughout the whole of the Word of God one truth is written more clearly than any other—that Israel is the chosen nation of God for ever; as Isaiah calls them, the "everlasting nation"; that although the circumference of God's dealings may enlarge, the centre always remains the same, and that the purposes of God concerning Israel can never alter. So God declared it unto Abraham; so God declared it through Moses; so God declared it through David; so God declared it through Isaiah and Jeremiah; so God declared it during the captivity, through Ezekiel and Daniel; so God declared it after the captivity through Haggai and Zechariah; so God declared it by an angel that came down from heaven unto the Virgin Mary, whom no one will accuse of Jewish prejudices; so God declared it through Jesus, the Lord of glory, Himself; so God declared it through Paul, the great Apostle of the Gentiles. All Israel

shall be saved; and in Israel the light and the power of God shall be made manifest unto all the nations.

Dear brethren, look at it: God has chosen Israel. Is it a privilege to be chosen of God? Certainly. Then what has been the privilege of Israel? I have spoken of the privileges with which God favoured His people, it is true; but what is it that Israel has actually realised and entered upon? During four centuries these people were wanderers, or in bondage groaning under oppression, for forty years theirs was a wilderness life; again, they experienced four hundred years of wretchedness, bloodshed, and war, succeeded by a period of short glory under the earlier monarchy, which was again followed by a long down-grade of apostacy and chastisement, and seventy years' captivity in Babylon. After this four hundred years' subserviency and of silence on the part of God, ending in the birth of the promised Messiah, whose rejection by the nation involved it in suffering spiritual blindness and wrath to the uttermost these nineteen centuries past.

And is this to be the end of the history of Israel? Is this to be the termination of that wonderful building of which we can see little else but ruins? No; the time of Israel's favour is yet in the future; and when Israel shall return unto the Lord, then there shall be given unto them true repentance, and true faith, and a wonderful measure of love and of energy. Then it shall be unto them as it was to the brothers of Joseph; Joseph could not restrain himself any longer, and he was not willing that the Egyptians should be the witnesses of that emotion which was now

filling his heart: but when alone with his brothers, he said unto them, "I am Joseph, your brother." Then they were filled with consternation and contrition; terror and awe took hold of them. Thus shall it be with Israel; and when Jesus shall make Himself known unto them, "they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. xii. 10).

But then Joseph spake unto them words of affection. He went round and kissed them, and fell upon the neck of Benjamin his brother, and Joseph wept and kissed him. And thus will it be when Israel shall be pierced to the heart and humbled to the ground. And while bitter tears of repentance and of shame shall flow from their eyes, the love of Jesus, the tenderness of Jesus, shall fill their hearts in a wonderful way. Like that man who went from Jerusalem to Damascus, who was proud in his own righteousness, and who was persecuting the disciples of Jesus; but after Jesus appeared unto him his whole being, his whole heart, and his whole life became a sacrifice unto Jesus Christ, the love of Christ constrained him; thus shall it be with Israel. Deep repentance, deep love, deep zeal, shall be given unto them; and then the words of the prophet shall be fulfilled; Israel shall not turn back. (See Ezekiel xxxvii. 23–28.) They shall be faithful and loyal unto God; they shall serve Him without backsliding; "they shall run and not be weary, they shall walk and not faint."

And now we have spoken of ages past and ages to come; of the time when God first called Abraham; of the time when Israel rejected Jesus; of the time when Jesus shall appear again and comfort Israel. Behold, what a large period of time has passed before our mind! But faith knows no time. A thousand years in God's sight are but as a day when it is passed; a thousand years are unto faith also but as a day. Do you not remember from your own experience how faith annihilates time? How long ago is it since Adam fell? But when the Spirit of God brought it home unto your conscience, was not the fall of Adam to you a present reality? And did not you feel in your whole heart, mind, character, and body that Adam had fallen? How long ago is it since Jesus died upon the cross? Martin Luther says, "It appears to me but yesterday, since Jesus was crucified."

> "I can see Him even now,
> With His piercèd, thorn-clad brow,
> Agonising on the tree:
> Oh, what love, and all for me!"

Now, when Jesus will come again I know not. Yet His coming is near. Faith knows no time. "Behold, He cometh!" We are waiting for the coming of the Lord Jesus Christ from heaven. Jesus saw it all—past, present, and future—in a moment, when He exclaimed, "O, Jerusalem, Jerusalem!" Eighteen hundred years have passed already; yet Jesus says, "Ye shall not see Me henceforth until ye shall say, Blessed is He that cometh in the name of the Lord." Glorious future!

Let us glance at a few prominent lessons. Let us, in the first place, adore the greatness of our God. How wonderful is God! how wonderful is His wisdom! how wonderful is His power! how wonderful is the symmetry of His plans! The times of the Gentiles—behold, it is only a brief parenthesis; it is only a short pause. The God of power and might will come again, and the miraculous history will be continued, and Jerusalem will be called JEHOVAH-SHAMMAH, "the Lord is there"; and from Jerusalem the power of God shall be seen unto all the ends of the earth.

Above all things, let us learn the love of God. Who could have sinned more than Israel? What ingratitude and unfaithfulness can exceed that of the chosen people of God? What greater crime could have been committed than the crucifixion of Jesus? Jesus loves them; the Father loves them; the Holy Ghost is still at work among them. Oh, let all poor sinners, let all "Jerusalem sinners," as John Bunyan has well called us, take courage, and learn to love the tenderness of Jesus, the grace and mercy of God.

Again, let us learn this lesson—Jesus-Jehovah is the only Saviour. That was a strange scene when the scribes and the Pharisees, the elders and the rulers of the Jews, and the great concourse of people, filled with rage, were gathered together. One man was the object of their enmity. But there was no anger on his countenance; his face was like the face of an angel. There was Israel gathered together; they had the Bible; they had the Sabbath; they had the temple; they had the law; but they had not *Jehovah*.

What was the great difference between that crowd and Stephen? Stephen looked up to heaven and saw the Lord, the Son of Man, standing on the right hand of God; and with open face beholding the glory of Jehovah, he was changed into the same image from glory to glory. Israel had the Bible, but no Jehovah, and therefore no centre; but Stephen, knowing God as the Lord above him, the Lord for him, the Lord in him, even Jesus, had found a centre; and absorbed in Jesus, he became like Him. He was a child of the Most High, and an heir of eternal glory. Oh, that we may learn that Jesus must gather us unto Himself; that Jesus must be the centre of our life; that Jesus must be the principle and strength of our life; that, thus forgetting ourselves and looking unto Him, we may follow on, until at last we are glorified!

While God has reserved the conversion of Israel as a nation unto Himself, He wishes us to have the same mind that was in Jesus. Ah, dear friends, if you love Jesus, if the mind of Jesus be in you, you will love the Jews; you will understand something of that sorrow which Jesus felt; you will understand something of those tears which Jesus shed when He wept over Jerusalem. This is the first thing, the foundation of all missionary effort: the mind of Christ must be in us, as it was in the Apostle Paul, who said that he had "great heaviness and continual sorrow of heart"; that he could wish himself "accursed from Christ for his brethren according to the flesh" (Rom. ix. 2, 3).

If we have the mind of Jesus, then we cannot regard the mission to the Jews in the same light in which we

view other missions. We send missionaries to China, or to India, or to Africa, and I bless God for all these enterprises of Christian love; but the mission to the Jew is not to be regarded simply as one among many other missions. It is the *first* mission; in the mind of God it has a priority among all missions. We send missionaries into all the world because God commands us; because it is the mind of God in Jesus Christ. But we know what is the mind of God concerning Israel, that Israel is beloved for the fathers' sake; that the gifts and callings of God are without repentance; that through our mercies, the mercies of the Gentiles, they are to obtain mercy. The Gentiles are continually to remember that God has not forsaken His people, and that God has not given up His old plan, but that God has His plan still before Him, and that, after "the times of the Gentiles," there will come a period when the kingdom shall be restored to Israel, and when all the nations shall walk in the favour of God.

And see what encouragement the Lord our God has given unto us. We do not deny or conceal the special difficulties of the Jewish Mission. There is something peculiar in the blindness and hardness of heart which we meet in Israel. Yet God has His work among them. It was necessary for the Apostle, even in his day, to remind the Gentiles that even at that time God had not forsaken His people, but that God had a remnant according to the election of grace. There were tens of thousands (myriads) of Jews who believed in Jesus. The first fifteen bishops of Jerusalem, according to Eusebius, were all from the house of Israel.

There never was a time when God had not some of His people brought unto the knowledge of Jesus. At the time of the Reformation it might have been expected that the zeal of God's people, being directed again to the Word, would go forth unto God's ancient people; but the understanding of the Reformers with regard to God's plans for Israel was not clear, and therefore we find that for a long time the Church did not think of Israel. During the last century God stirred up the minds of His people to think of the Jews, and to pray for them, and to send out to them messengers of grace; and during the last fifty years how many Israelites have been brought to the knowledge of the Lord Jesus Christ!

Success, however, is not the basis upon which we are to build. The Word of God is the basis. Love unto Jesus is to be the motive; faith in the Word of the Most High is to be our sustaining strength. Yet let us not forget to acknowledge with gratitude the wonderful encouragement which God has given us, and that He has brought out many from Israel to know, and love, and serve Jesus. While we are thus going on in this work, waiting upon the Lord, our own souls will be blessed. If I have one wish, it is this: I wish there was not a single assembly of Christians in this country, by whatever name they chose to call themselves, in which the subject of missions to the Jews was not brought before the people at least once a year. It seems to me that every church is defective, that every church is wanting in its duty towards God and in its duty towards itself, if it neglects this mission,

which has a priority affixed to it by the Word of God itself. And I am perfectly convinced of this, that such a blessing would come unto the people themselves—an increased understanding of the Word of God, an increased realisation of that Eternal One with whom we have to do, and of the nearness of the coming of the Lord Jesus—that not merely would Israel be benefited by the prayers and efforts of Christians, but they themselves would praise the Lord for having been led to study the word of prophecy, and for having devoted themselves to this work.

VIII

THE RESTORATION OF THE JEWS—A COMPREHENSIVE BIBLE STUDY OF ISRAEL'S PAST, PRESENT, AND FUTURE[1]

THE subject upon which I have the great privilege of speaking to you is so vast and comprehensive, and our space so limited, that all I can attempt is to give a very brief and rapid sketch of the views which, from a study of the Word of God, I have been able to form on this most interesting topic, and I trust that this circumstance will be accepted as some slight excuse for what may appear the superficial nature of my remarks. In giving a short statement of views, it is difficult to avoid what may seem a dogmatic tone, but I beg you to bear in mind that I am merely announcing my personal views, which I have arrived at from the reading of Scripture.

I shall first state three facts, which I deem fundamental in this inquiry, then give a brief sketch of the teaching of Scripture in reference to the Jews, showing that, from Genesis to the Book of Revelation, they are represented as a peculiar people, chosen for

[1] A lecture delivered at Blackheath, April 26, 1864.

the glory of God and the manifestation of His salvation to all nations. I shall then bring before you very shortly the present condition of the Jews, from which it is evident that the prophecies concerning them await yet their fulfilment. I shall, fourthly, give an outline of what appear to me to be the phases of Israel's restoration indicated in the Bible; fifthly, present a picture of the state of the restored and converted nation, with Jesus Christ as their King, and Jerusalem as the great centre of light and service in the coming age: and after having referred to a few objections frequently brought forward against the literal fulfilment of Jewish prophecies, I shall endeavour to point out the very important practical bearings of the subject.

I. *The three fundamental facts* of which I am anxious to remind you are these:—

1. There is a Book different from all other books—the writings of Moses and the Prophets, Evangelists and Apostles—commonly and justly called *the* Book, or Bible.

2. There is a nation different from all other nations, a peculiar people, the Jews, or the descendants of Abraham and Isaac and Jacob.

3. There is a Man, different from all other men, the Man Christ Jesus, Son of the Virgin Mary, of the seed of Abraham, the King of the Jews and Light of the Gentiles, the Lord from Heaven and the Son of the Most High, Blessed for ever!

These three—the peculiar Book, the peculiar Nation, and the wonderful and glorious King of the Nation, and sum and substance of the record—must always

be viewed together. Permit me to say a few words with regard to each point.

1. The Bible we believe to be inspired by the Holy Ghost; and here we make no distinction, and especially none between what is called Old and New Testament. Genesis is as authoritative as Matthew's Gospel, the Prophet Isaiah as true a messenger as the Apostle Paul, the pages of Zechariah as truly given by the Most High as the Apocalypse entrusted by Jesus to the beloved disciple. The Spirit foresaw all things, and all future manifestations and developments of God's eternal purpose, when He caused the beginnings of the great history to be written in the Pentateuch.

The very names, Old and New Testament, I believe to be erroneous, and to have been productive of mischief. For what is meant by calling the writings of Moses and the Prophets "Old Testament"? Do they not set forth the covenant of grace? The doctrine of justification by faith: does not Paul in his Epistle to the Romans prove it from Genesis (case of Abraham) and from the Psalms (case of David, Psa. xxxii.)? Where is the doctrine of substitution and the vicarious sufferings of the Messiah set forth more clearly than in Leviticus and in the 53rd of Isaiah? The term "Old Testament" leads people to fancy it is an antiquated book; whereas, in many respects, it is newer than the New Testament, referring more fully to the age of glory and blessedness on the earth which is still before us. The distinctive feature of what is called "Old Testament" is, that its centre is Jehovah as King

of the Jews and of all nations, Theocracy or Christocracy; whereas the peculiarity of the "New Testament" is that it sets forth Jesus as Head and Bridegroom of the Church, referring to the times of the Gentiles, and unfolding the mystery which was not made known until the outpouring of the Spirit, viz., the mystery of the Church, the Body of Christ.

Therefore I would call the writings of Moses and the Prophets—Book of the Kingdom, and the writings of evangelists and apostles—Book of the Church. However this may be, it was of the Old Testament Scripture that Jesus testified it cannot be broken; out of it He proved His divine dignity to the Pharisees, and the resurrection to the Sadducees; it was out of it He explained to His disciples the mystery of His sufferings and glory; and the apostles, in all their teaching and witnessing, appealed to the Scripture, Moses and the Prophets, as authenticating their declaration of the whole counsel of God. Another remark on this point, which I feel to be necessary, is that the Bible is simple and perspicuous. I hold the good old doctrine of the Reformers, that the Bible is given to all men, and that for its understanding we require not the erudition of the Universities, the tradition of the Fathers, the glosses of the scholastics (however valuable these may be in their proper place); to understand God's Word, all that is needed is a humble, childlike heart, conscious of its ignorance and blindness, and the teaching and illumination of the Holy Spirit. *All* Scripture is profitable for *all* men, who thus read it, and therefore it must be accessible to the understanding of all.

People are often deterred from the reading of the prophetical portions of Scripture by the assertion that it is difficult for unlearned men to distinguish between what is figurative and literal in prophecy. I do not see the difficulty. I think a child almost can distinguish between the two. When we read that we are to have our loins girded and our lamps burning, even a child knows there is no reference to a literal girdle and lamp; but when the author of the Book of Job narrates the appearing of the angels before God, and the presence of Satan among them, it is evidently meant as a statement of fact. Why doubt for a single moment that when Zechariah speaks of the feet of the Lord standing on the Mount of Olives the Spirit meant to predict a literal event?

Consider, again, the prophecies already fulfilled. You argue with a Jew, who does not admit that Jesus is the Messiah; you point out to him the word of Micah concerning Bethlehem, of Isaiah concerning Christ's miraculous birth, of the 22nd Psalm concerning His crucifixion, the prophecies about the thirty pieces of silver, and the Messiah's entrance as a meek and lowly king into Jerusalem, &c. But when the Jew refers to a number of passages in which the coming of the Messiah is connected with the ushering in of a period of universal peace and tranquillity, justice and knowledge, with the glory of Israel in their own land, and the fulfilment of the promise made unto the fathers, how can you attempt to explain such passages "spiritually," when you insist on the literal interpretation of the other series of predictions?

But not merely the unbelieving Jews avail themselves of this inconsistency. It is out of the arsenal of the orthodox that the weapons have been taken with which the very fundamental truths of the Gospel have been assailed. Time would fail me, nor is this the place, to show how the spiritualistic interpretation, and subsequent undervaluing, of the Old Testament, paved the way for Rationalism and Neology. If Jerusalem means not Jerusalem, and Israel not Israel, if it is an Oriental way of clothing abstract ideas into a concrete form, how natural was it for a man like Strauss, tired of the miserable juggleries of the Rationalistic Liliputians examining the giant body of Scripture, to explain the whole history of Jesus Christ as a poetic embodiment of the profound and transcendental idea of the Divine-human?

Instead of blowing the trumpet of alarm, it were better for us to examine ourselves whether we have truly and sincerely dealt with the "Word of God." When a learned Professor criticises the Epistles of Paul, and says that the idea of substitution, of the shedding of blood being necessary for the remission of sins, &c., is Jewish, and must be carefully distinguished from the eternal and divine element in the teaching of the Apostle, can the orthodox theologians find in this argument nothing to remind them of their own mode of treating "Jewish" Scriptures, predictions, and ideas?

The present great conflict, I feel convinced, will fully and clearly bring out that the Bible is a divine book, and that the Bible (from Genesis to Revelation) is

a thoroughly Jewish book, and that this union is planned from all eternity, even in Him, who is the God-man Jesus Christ, the Son of God, and the Son of David and Abraham.

2. There are about twelve millions of Jews existing at this present time. That they are the descendants of Abraham, Isaac, and Jacob is beyond all doubt and question. Forty centuries have elapsed since the first promise was given to Abraham, and we may still say of the Jews, as Balaam said, when he beheld them in the fields of Moab, "Lo, a people dwelling alone and is not reckoned among the nations." Other nations have passed away; proud empires crumbled into dust; but though it may be impossible to point out the descendants of Themistocles and Pericles; though the powerful nations of antiquity have disappeared, the Jews exist. Though speaking the various languages of the world, and accommodating themselves to the various usages and customs of the nations among whom they live, they have retained their national peculiarity—not merely their physical, but still more their mental and spiritual features.

In every country of the world, defying every climate and difficulty, and surviving all persecution, they live to witness to the truthfulness and power of God. Every effort has been made to destroy them, to take away their energy, their property, their influence; they have been cramped, despised, tortured and massacred, but not only have they outlived their persecutors, but their energy has not been crushed, their intellect not dimmed, their determination not

conquered, and their physical and mental vitality not diminished. That they exist is a miracle; but that they *are what* they are is still more wonderful. In the field of abstract thought they produced a Spinoza; in music a Mendelssohn; in poetry and light literature, in politics, in the exact sciences, in finance, in every branch of thought and modern civilisation-life they have shown themselves quite able to compete with any nation.

The existence of the Jewish nation, associated with the existence of their former land, is the second fundamental fact of which I wished to remind you.

3. The Son of God, in His infinite condescension and grace, out of love to the Father and to perishing sinners, according to the eternal counsel and divine purpose, took upon Himself our nature. The Word was made flesh. He became man. He ascended and is now at the right hand of God, the same Jesus who lived upon earth, who died on Golgotha, who appeared after His resurrection to His disciples and showed unto them His pierced hands and feet.

Let us not forget the humanity of the Lord Jesus Christ. Let us not think of it vaguely, and fall into the heretical fancy that the Son of God became man merely to transact certain things which were necessary to secure the salvation of men, and that after this object was achieved His human nature recedes into the background and impenetrable obscurity. No, it is not so; all-important as His work on earth was—the only foundation of our hope and blessedness—let us

adore the revealed mystery that God gave us His Son, never to recall Him, as it were, and take Him away from us; He spared Him not and gave Him to us, allowing Him to become man, exalting Him as the Son of Man, enthroning Him because of His obedience unto death, and giving unto Him as the Son of Man all power in heaven and earth. He is now in the highest sanctuary, the Son of Mary and the Son of David and Abraham; He stood up to comfort, uphold, and welcome His martyr Stephen; He appeared as Lord from heaven to Saul of Tarsus, and spoke to him in the Hebrew tongue. And if this be true, why does it appear impossible or incongruous that Jesus of Nazareth should come again, even so and in like manner as He ascended, and that upon the substratum of the doctrine, or rather the glorious fact of His humanity and His Davidic and Abrahamic genealogy, He should prove Himself to be, what was written over His cross, King of the Jews, as well as King of the whole earth; the Light to lighten the Gentiles, and the glory of His people Israel?

I proceed now to my second part.

II. *The Scripture testimony in reference to the position of the Jewish nation.*

1. The first promise which Jehovah gave to fallen man is the most comprehensive; it refers to the whole race, and to the ultimate victory over sin and misery. Up to the time of Abraham God dealt with mankind in general without limiting Himself to a chosen family. But the end of it was righteous judgment and fearful

destruction. God saved Noah and his household, and hence begins a new period in the world's history. Even at this early stage the election of Shem is revealed, and the future purpose of God—the blessing of all nations through the chosen family—foreshadowed.

But a second trial of the race is made to prove, as it were, more abundantly, that salvation, if it is to come at all, must be secured by divine election. The Tower of Babel reveals man's hatred of God, and man's inability to contend with the Almighty, and to procure for himself a safe and united existence. Then God takes the whole cause into His own sovereign, all-powerful, and all-gracious hand. He chooses Abraham, reveals Himself to him, and makes with him an unconditional covenant. Unconditional I say, and lay great stress upon it. The Apostle Paul has taught me so, for it is in reference to this covenant that he says, "God's gifts and calling are without repentance." Unconditional, even as the covenant made with Noah, of which the rainbow is the sign, depends not on man's obedience or transgression, faithfulness, or apostasy. God has promised that He will no more destroy the earth with a flood, and that as long as the earth endures, summer and winter, seed-time and harvest shall continue. Unconditional was the covenant with Abraham, for it embraced the sending forth of the Son of God, born of a woman, made under the law, and it was connected by Divine wisdom and grace with the great salvation, which was planned from all eternity, and is based exclusively on the good pleasure of His will. This covenant was ratified to Isaac and to Jacob. Here are the words of the Lord:—

"As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii. 4–8).

To Isaac the Lord said: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws" (xxvi. 3–8).

To Jacob the Lord said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (xxviii. 13–15).

These promises, confirmed by oath, which are

referred to by all the prophets, by the Virgin Mary, and aged Zachariah, by the Apostle of the Gentiles, as well as the other witnesses of Jesus, contain the following blessings: First, a numerous nation; secondly, a land for an everlasting possession; thirdly, a God-fearing people ("I will be their God") in a state of grace; and all this, fourthly, through a seed, in whom not merely Israel, but all families of the earth, are to be blessed. The promise of the Messiah, and the promise of Israel's conversion and prosperity in their own land, are thus linked together by God Himself in the very beginning of the dispensation, and thus the foundation laid for the subsequent and yet unfinished edifice.

2. Moses, the servant of the Lord, who brought Israel out of Egypt, foretold the apostasy of the nation, but in the following passages he speaks of a spiritual and of a divine restoration to their own land, which it will be difficult to find fulfilled in the past history of the nation:—

LEV. xxvi. 40–46.

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised My judgments, and because their soul abhorred My statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor

them, to destroy them utterly, and to break My covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses."

DEUT. xxx. 1–5.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers."

Again, in the song commonly called the song of Moses, but which, we are told, was given to Moses by the Lord Himself, we are taught: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). Here is a leading idea in the divine geography, history, and ethnology. And, verse 43: "Rejoice, O ye nations (Goiim), with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His *land* and to His *people*." When did the Gentile nations ever yet rejoice with the descendants of Abraham, Isaac, and Jacob, because

God has been merciful to the (now) down-trodden land and to the (now) unbelieving and impenitent people? When?

3. Passing now on to *David*, we see the shepherd-king, himself an eminent type of the Lord Jesus Christ, the meek and lowly one, chosen from out of the people; the man of suffering and humiliation, who is strong in faith, achieves the victory with weapons from the spiritual armoury, who rules over Israel in sympathy and brotherly tenderness, and praises God in the midst of the congregation. But wonderful as David is, when viewed as a type of Christ, and wonderful as is the analogy between the experiences of David and David's Lord, we know that, according to the divine promise, David saw in the spirit the Lord of Glory, the true Solomon, in whose reign peace and justice were to flourish, and under whose sceptre Israel and the Gentiles were to glorify God. Throughout the whole Book of Psalms we have descriptions of this golden future, in which we behold the fairest among the sons of men, the King in His meekness, righteousness, crowned on account of His sufferings, His obedience, and his dearly bought victory; and the city of the great King, Jerusalem, beautiful and adorned, with thrones of judgment and services of joy and praise; and the nation rejoicing in the glad tidings, and obeying the Lord God Almighty as their King; and the people and tribes of the earth acknowledging and glorifying the Lord, even the revealed God of Israel, whose Name shall endure for ever, and whose praise shall be established in all the earth. Brief was

the period of Israel's prosperity; the reign of David and Solomon became the type of the future of Israel; and while in other nations we find that poets, philosophers, and orators always look back to the golden past, and in a period of decay have no idea of looking to the East, in the expectation of sunrise, in Israel we notice, that even in its darkest and most forlorn state, the prophets speak of the future, and hopefully and joyously look forward; for though David and Solomon appear to be Israel's zenith, yet on account of the oath and promise given to Abraham, Isaac, and Jacob, Israel's sun can never set, and though apparently on his death-bed, the nation is waiting for the Lord's salvation. Therefore, we find—

4. In the Prophets :—

ISA. lxii. 1–7.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee; and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

ISA. xi. 1—xii. 1–3.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel

and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice' den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

This is evidently future. Universal peace has not come yet. "That day," described here associates the

times of universal peace, knowledge, and the manifestation of Jesus in Israel, as centre of the nations, as well as a restored, united, and converted nation.

Listen to the testimony of Jeremiah :—

JER. xxiii. 5–8.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this *is* His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

JER. xxxi. 31–40.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which My covenant they brake, although I was an husband unto them, saith the Lord: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields

unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."

Can anything be more explicit? I ask, When was the covenant of grace made with the Jews? When were they converted? When was their iniquity forgiven and their sin remembered no more? During the last eighteen centuries has Israel been God's people, knowing and loving Him whom they crucified? You say, They are to be absorbed into the Church. God says, No, they shall never cease from being a NATION before Me. You say, They have forfeited their privileges. Ah! where would you be, but for an unconditional covenant and a gracious God, who deals with you in mercy? But the Lord says, "*for all they have done*" He will not cast them off.

5. During the captivity we hear the testimony of Ezekiel the priest, living among his co-patriots and speaking from the national Jewish point of view; and of Daniel, the statesman, living at the court of the world-power, and describing the course of the world's history. The passages in which God declares, through Ezekiel, His unchanging love for His chosen people, His gracious promise of renewal and pardon and favour —not on account of any merit in them, but for His own name's sake—are well known and justly dwelt on as illustrations of the faithfulness, the love, the power of God in the conversion and preservation of unworthy and dead sinners. But because Israel's history is so perfect and obvious an illustration of spiritual truth, let us not forget the primary literal significance of these

words to the dispersed and afflicted seed of Abraham. Judah and Israel are to be united, and are to be a loving and God-glorifying nation.

EZEK. xxxvii. 20–28.

"And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and My servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

Daniel, when describing the end and consummation of things, refers to the Jews, to Jerusalem, and to the sanctuary. The desolation of abomination is to precede the great deliverance of the nation.

6. But was not the restoration from the Babylonian captivity the fulfilment of these predictions? From many considerations this is evidently not the case; but let us listen to the testimony of the Prophet Zechariah, living after the return from Babylon:—

ZECH. xiv. 11.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

ZECH. xii. 9–14.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

These solemn events have not yet taken place, neither the great battle, nor the physical changes in and about Jerusalem, nor the spiritual change in the hearts of the people.

7. For centuries silence reigned in Israel, and a period of great trial and darkness seemed uncheered by heavenly rays of comfort and renewals of the divine promise. The silence is broken at last, but not by the lips of a human messenger, not by the mouth of a son of Jacob, but by one of those glorious ones, that excel in strength, and hearken to the voice of His commandments; by an angel, who speaks the language of the heavenly sanctuary, whose thoughts are not limited by national prejudice or brief experience, but who is sent from the very presence of the Ancient of Days and Lord of Hosts. And what is his message? "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." Is not this in harmony with all the other witnesses? But is it fulfilled? Partly, and that literally. He is called great, and the Son of the Highest; He was born of the Virgin in a miraculous way: but the throne of His father David—where is it? Christ is now on His Father's throne. As son of David, He does not rule yet. The house of Jacob acknowledges Him not, nay, they neither know His glorious person nor enjoy His gracious blessings.

Mary herself thought immediately of the promise made unto the fathers, and so did Zachariah and the

faithful who were waiting for the coming of the great King. And thus we have arrived at the so-called New Testament; and here, passing over John the Baptist, who announced to the Jewish nation the approaching fulfilment of the prophecies concerning the kingdom, beholding the advents unto salvation and unto judgment as coincident, let me direct your attention to the true and faithful witness, the Messiah Himself. I speak of Him now, as the Heir sent to the Jewish people, to visit and warn them, "peradventure they will reverence My Son." He came as a Jewish Prophet to the Jewish people. He came to seek and to save that which was lost; He came to be the Light of the world, and the Redeemer and Bridegroom of His Church. But I limit myself now to one aspect of His mission—the national one—to the house of Israel; and in the inspired words of the Apostle Paul, I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers* (Romans xv. 8). Without entering into the exposition of His prophetical discourses (in Matthew and Luke) concerning the destruction of Jerusalem, and the final great tribulation before His second coming, it is sufficient for my purpose at present to quote the following remarkable words: "And Jesus said unto them (His disciples), Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 27, 28).

"Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled" (Luke xxi. 24). "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxii. 37).

From these passages, it is almost impossible to avoid the inference that Jerusalem, called by Jesus Himself "The City of the Great King," is to be restored, that the times of the Gentiles are to be fulfilled and give way to the period of Israel's pre-eminence, that in the "regeneration" and kingdom of Christ's glory, the twelve tribes are to exist under the government of the apostles, and that the blindness and obstinacy of Israel are not to continue for ever, but that the loving and compassionate King David is to be seen and welcomed after many days by the people of God's election.

But did not the crucifixion of Christ change all this? Guilty of the greatest crime, and burdened with the enormous sin of shedding the blood of the Holy Child of God, may God not justly cast off Israel and remember them no more? I reply, what is the testimony of the risen Saviour? Forty days after His resurrection He appeared to His disciples, and spoke to them of the things "pertaining to the kingdom of God." He opened to them the Scriptures, and from Moses and the Prophets showed to them

the divine plan of His suffering and glory. The last day has arrived, and He is about to part from them, and leave His disciples to begin a great and arduous work. But before He ascends, the question, most deeply engraven on their heart, is uttered: Lord, wilt Thou at this time restore again the kingdom to Israel? Now, it has been said, they asked in ignorance, in Jewish prejudice, in the carnal blindness of their heart. But what right has any one to say so? Think you, that after witnessing the death of the Lord, and after receiving His blessed instructions for forty days, and listening to His infallible exegesis, and that with regard to this very point of the *kingdom*—that in this most solemn moment, when the Lord was to be taken from them, and the fullness of their loving souls urged them to ask Him the last question—they would speak of a restoration of Israel if it was a childish, carnal, and deceptive fancy? I say it is preposterous to assert it. How natural the question: We understand now, that the cross had to precede the crown, that Israel had first to reject the corner-stone before God the Father could make Him the head corner-stone; but *now*, that Thy sufferings are past, Thy agony endured, the cup emptied, the grave conquered, wilt Thou at *this* time restore the kingdom to Israel? Wilt Thou now appear as King Solomon in his glory, after Thy manifestation as the meek and lowly Shepherd, King David?

And what does the Lord answer? Does He correct their question? Does He deny their sup-

position and expectation of a Jewish kingdom? Does He say to them, O fools and slow of heart, how long am I to be with you and bear with you? No; but He confirms the kingdom, by speaking of the times and seasons not being revealed to man, and telling them the divine order—first, the Church and testimony among all nations, then the kingdom of God and of His Christ. A Jewish idea, indeed! and how could it be otherwise? For by a Jewish Messiah (who was of the seed of Abraham) and out of the Jewish Scriptures they had been taught to believe the truth of God, and to adore the wonderful salvation of the Lord.

But it may possibly be said, all this is before the outpouring of the Spirit on Pentecost. Well, let us pursue the sequence of testimony of the infallible and all-consistent Word. What does Peter preach after the glorious day of the effusion of the Holy Ghost? Acts iii. 19–21: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached to you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

And Paul, the great Apostle of the Gentiles, in the 11th chapter to the Romans, teaches as clearly the great future national conversion and restoration of Israel, as connected with Christ's coming and the commencement of a new era. Read the whole

chapter, as a most instructive exposition of the relation between Israel and the Church. I quote from verse 22: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be graffed into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. *And so all Israel shall be saved;* as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

What Paul dreaded has come to pass. The Gentile Church, to a large extent, became ignorant of this mystery, and the consequence was they became conceited, arrogating to themselves titles and excellences, rights and powers, which they did not possess. But the great Apostle of the Gentiles declares here, that the covenant with Abraham stands firm and cannot

be moved through Israel's unbelief; that the nation, as a whole, a totality (as distinguished from individual conversions), would be saved, and that in connection with the coming of the Lord, and appearing of the great God our Saviour. In strict accordance with the teaching of Christ, and with his own teaching in the Epistle to the Ephesians, Paul shows us how that the Church, composed of Jews and Gentiles, is to be succeeded by the kingdom, in which a restored and converted Israel shall hold a central position.

I have only a few moments' time to refer to that wonderful concluding Book of the Scriptures, the Book of Revelation, and it may suffice to state, that here also the Jews are regarded as occupying a peculiar place in the counsel of God to the end of time. When Christ's second coming is mentioned in the first chapter, the Jews, "they that pierced Him," are spoken of separately, and the reference to Zechariah is unmistakable. In the 7th chapter we have again the twelve tribes enumerated, and distinguished from the great multitude, consisting of men from all other nations, and peoples, and tongues.[1] Further on, we read of the beloved city and of the temple. And thus, from Genesis to the Apocalypse, there in an unbroken chain of evidence, declaring that, according to the

[1] How often is this passage quoted to prove that in the Church there is no distinction between Jew and Gentile. But people must surely not have read the whole chapter. It is *after this*, viz., after the sealing of the 144,000 in the twelve tribes, that he beheld the multitude. Notice the same *usus loquendi* in the Gospel of the same author, John x. 16, and especially xi. 52, where he contrasts the nation (the Jews) and the other children of God scattered abroad.

divine plan, in Abraham's seed all nations of the earth shall be blessed, and that the Jewish people are chosen to occupy a peculiar and central position in the future kingdom of the Messiah.

III. *Condition of the Jews since the first Advent.*

And now, supposing for a moment the history of the Jews as a nation had arrived at its termination, I ask, whereunto have they been chosen, and wherein consists their glory and pre-eminence? Four hundred years in Egypt; forty in the wilderness; a long, dark, and terrible period of warfare, backsliding, and idolatry; a brief gleam of sunshine in the reigns of David and Solomon, a rapid downward career of apostasy, discord, and sin, to the time of the Babylonish captivity; seventy years' exile; a long interval of darkness and oppression; the great rejection of the Lord of Glory, the frightful sufferings and downfall of Jerusalem, and nineteen centuries of shame, oppression, dispersion, and above all, *above all*, unbelief, blindness, hatred to God's dear Son, the only Saviour!—behold this, as yet, is the history of the great favoured nation! And is this all? Impossible, and a thousand times impossible! God's gifts and calling are without repentance; He will yet be glorified in a converted and restored Israel!

I allude chiefly to Israel's *spiritual* condition, as a proof that the prophecies have not yet been fulfilled. There are, I think, three parties among the Jews.

1. The Rabbinical; among them we find much zeal, diligent reading of the Scriptures, and especially the

Talmud; firm, almost fanatical cleaving to the national customs and hopes. But the law is to them no schoolmaster, convincing of sin and driving to a Redeemer; the ideas of sin and atonement have almost disappeared, spiritual religion is most rare, and the opinions of celebrated rabbis eclipse the truths of the Inspired Word. This party existed already (in substance) in the days of Jeremiah and Christ.

2. The modern or Neologian (a large proportion in Central Europe and rapidly increasing even in Poland and the Danubian Principalities, &c.); they are, the best of them, Deists; the worst, pantheists. They do not believe in the inspiration of the Scriptures; in miracles; in short, their system is, Love thy neighbour and do thy duty. This party tries to denationalise itself, and is sometimes brought forward as a difficulty in the future restoration of the Jews.

But it may be interesting to compare this present time with the period of the Greco-Macedonian Empire, the Antichrist of the latter days being foreshadowed by Antiochus Epiphanes. From the Books of the Maccabees we learn that at that time the Jews began to adopt the manners and customs of the Gentiles. They erected in Jerusalem heathenish theatres, in which voluptuous and entertaining plays were performed. There were priests who neglected the sacrifice and the temple, but went into the theatres to see the spectacles there exhibited. Many apostatised, gave up circumcision and the law of Moses. Some of the priests sacrificed at Jerusalem, because such was the custom, but they sent also money to bring sacrifices to

Hercules, to gain the king's favour (1 Macc. i. 12–14; 2 Macc. iv. 19). They were exactly what our modern latitudinarians of the worst stamp are.

3. A third party among the Jews is neither so much trammelled by Rabbinical tradition, nor so far gone in doubt and worldliness. Among them there is a spirit of inquiry and a more open field for the proclamation of the truth.[1] But I must beg you to remember that the Jewish nation have never yet acknowledged their sin and humbled themselves before God. Though admitting in general terms that their long exile is in consequence of their sin, there is no true and deep mourning over their iniquity, no humility and contrition of heart, no real prostration of the soul on account of their transgression. And as for the great sin which they committed in crucifying Jesus, not one of the various Jewish parties has as yet made the slightest approach in the way of confessing and lamenting it. The orthodox still maintain that Jesus was a blasphemer, and deserved death; the rationalistic Jews admit it was unjust and cruel, but attribute the crime to a fanatical and unenlightened party, such as may and does exist at all times and among all nations; but that the rejection and crucifixion of the Lord is their great national sin, and the rejection

[1] I regret very much that I had not time to enlarge on this topic. I should have dwelt with joy on the many excellent features of Jewish character, specially in their domestic life and charitable labours. The necessary development of Monotheism without a Mediator into Deism and pantheism, as strikingly illustrated in the Jewish nation, is an important point. Also the phenomenon of orthodoxy, cleaving to Bible, temple, and Sabbath, rejecting a living Saviour.

of Jehovah Himself, they have never yet seen. Truth compels me to add that the Jews, instead of being humbled by their sufferings and the divine punishment, rather boast of the unparalleled patience and fortitude which they have manifested and of their faithfulness to God and His law during all this period. Truly, they are without king, priest, temple, and land, and without the knowledge of the true God and their king David.

I must not forget, however, to remind you that though this is the state of the *nation*, many individuals have been brought to the knowledge and love of Jesus, and that at all periods of the Church's history. In the apostolic time, many myriads of Jews believed, and we read of whole districts who received the gospel; and within the last fifty years many sons of Abraham have, by the grace of God, been converted to the only Redeemer of men and manifestation of the Father. But the *nation* is still in darkness, in ignorance of God's righteousness, unenlightened in mind, unbroken in heart, unconvinced in conscience, and the time when they behold the open Fountain, and glorify God as their Saviour in the new covenant, has not yet arrived.

IV. *The Phases of the Restoration, culminating in the Coming of the Great King*, form the fourth point in our consideration.

The Jews return in an unconverted state. This is evident from the following Scripture statements:—

1. They are to be brought to Jerusalem, in order to be judged.

EZEK. xxii. 17.

"And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore, thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in Mine anger and My fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out My fury upon you."

If they had returned to their own land in a converted state, it is impossible that God would pour out upon them His wrath.

2. It is in Judea that, according to the prophet Zechariah, the Spirit shall be poured out upon the nation, and their hearts be turned unto the Redeemer (Zech. xii.).

3. A second restoration is spoken of in Isaiah.

ISA. xi. 11, 12, 15, 16.

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."

ISA. lxvi. 19, 20.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of

all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Here it is declared that there shall be a second and more general ingathering of Israel out of all nations, and that after the light of Israel is come, and the glory of the Lord is risen upon her, and after the great judgments on the ungodly. There are thus two restorations—one before, the other after the great crisis; one partial, the other complete; one which provokes the enmity of the nations, the other in which the nations rejoice and even co-operate.

Returned to their own land in unbelief, a remnant of God-fearing people still among them, it is more than probable that they will rebuild the temple and restore the sacrifices. And this probability is converted into certainty, when we read in Joel that the priests, the ministers of the Lord, weep between the porch and the altar; in Isaiah (lxvi. 5, 6), that the great decision, the birth of the nation, is preceded by a voice of noise from the city—a voice from the temple; and in Ezekiel, we find a most minute description of its dimensions and arrangements. Equally explicit is the testimony of Daniel, who speaks of the abominations which are to be set up in the temple, until the consummation, and of the daily sacrifices, abolished by the great enemy of God and of the nation (the same events are expressly pointed out by the Saviour).

The second phase in the future history of the Jews is, their connection with Antichrist and subsequent conflict

with him. I can only express here my opinion, that Antichrist is a person yet to come. He is described as the man of sin and son of perdition, whom the Lord Himself will destroy with the breath of His mouth and the brightness of His personal presence. Compare Dan. xi. 36–45, vii. 21–25; Isa. xiv.; 2 Thess. ii. 3–9; Rev. xix. 11–21. Antichrist is in every respect the opposite of the Messiah. Antichrist is from below, comes in his own name, speaks flatteries and lies, seeks his own aggrandisement, and aims to destroy the glory of God; our blessed Christ is from above, comes in His Father's name, speaks the truth, seeks the salvation of men, and sacrifices all to the glory of God. The Lord humbled Himself, and the Father exalted Him. Antichrist exalts himself, and his judgment is instantaneous, fearful, and irrevocable. Yet shall he deceive many. Jesus foretold that another would come in His own name; him would the Jews receive. But soon the enemy shows his true character: he defiles the temple of God, he sets himself up in God's temple as God, he persecutes the children of the Lord, and the great majority of the Jews worship him.

Still there shall be a godly remnant, praying for deliverance; a poor and afflicted people trusting in the name of the Lord and crying, "Avenge me of my adversary! Oh, that Thou wouldest rend the heavens and come down!" They shall then, I imagine, study the Book of Daniel especially, "which is shut up to the time of the end" (Dan. xii. 4), and the whole prophetic word. They tremble at the Word of the Lord, and resemble the brothers of Joseph, when first convinced of their great guilt and longing for help.

In the great and final conflicts between the nations, headed by Antichrist and Jerusalem, there are several stages, which it is difficult to arrange; but the great outstanding facts are these:—

A terrible destruction of many of Israel, even two-thirds of the whole ("And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein," Zech. xiii. 8); the deep humiliation and repentance of the remnant, prepared to receive the Lord; the pride of Antichrist, and his fierce determination to "exalt his throne above the stars of God, to sit upon the mount of the congregation, and be like the Most High" (Isa. xiv.). Then shall be fulfilled the memorable prediction in Zechariah, to which we have already referred (xiv. 2–11). All nations are to be gathered against Jerusalem to battle; the Lord shall go forth to fight against them; after the victory, the Lord is to be King over the whole earth, and recognised as such: certain physical changes are to take place with regard to the Mount of Olives and the neighbourhood of Jerusalem, and the city shall be safely inhabited. *Not in one single feature does this correspond to the destruction of Jerusalem by Titus.* Only one nation came then against the city.

God did not defend His ancient people, much less conquer their enemies. A period of universal submission to Jehovah did not succeed. The Mount of Olives did not cleave in the midst, and the waters did not go out of Jerusalem, and the city has not since been safely and gloriously inhabited. No, but it shall yet be so, for the Lord shall stand in that day upon the Mount of Olives.

Even as He ascended, so shall He come again, Himself, personally, and His saints with Him, and shall appear to deliver and save Israel; to destroy Antichrist, to bind Satan, and to take possession of the throne of His father David. This is the great crisis in the history of Israel and the world; in the history of Satan, and Antichrist, the enemies of the truth; in the history of the earth and groaning creation. But our subject is Israel, and therefore let us consider—

V. *The condition of the nation after the second Advent.*

And here the first and most important thing is their conversion. God's covenant is unconditional; but He Himself causes all conditions to be fulfilled; that is, He converts and renews His people. For the outward possession and glory, the outward restoration and national life would be of no avail, would neither glorify God nor benefit the people, were it not the external manifestation and accompaniment of an inward state. God promised not merely to restore, but to renew and quicken His people. Pardon of sin, the outpouring of the Spirit, faith in the crucified Redeemer, are the covenant blessings. We are told that the Jews shall see Him whom they have pierced. Expecting Jehovah to arise for their help, the godly remnant shall look for His appearing, but they look for the Lion, the Conqueror, the Mighty God.

When they behold that Jehovah, the Deliverer, the Hope and Help of Israel is none other than the once rejected and crucified Jesus, then doubtless shame, confusion, terror, and grief shall take hold of them, even as

the brothers of Joseph stood amazed and appalled when the great prince on whom their safety depended revealed himself as their brother, whom they had sold into Egypt. But Joseph had pity and compassion; he spoke to them, nay, embraced them and kissed them; he fell on the neck of his brother Benjamin and wept. *Then*, we are told, his brethren talked with him. And thus, when Jesus shall reveal to them His love and mercy, His pardoning grace and overflowing tenderness, fear and awe shall give way to deep, unutterable self-loathing and contrition; repentance and faith, self-abasement and joy shall burst forth out of the new hearts of flesh, renewed and gained for ever by their Lord and God.

How can any one say that the Jews would—if all this be true—become proud? Does God's favour make us proud? When, sitting at the Lord's Table, you hear the wonderful declaration, This is My body, broken for you, and you are assured that Christ gives you His body, which is meat indeed, and His blood, which is drink indeed; do you then think of your worthiness or your sin, of your greatness or your insignificance, of your merits or of God's grace? The Jews shall be bowed down to the very dust by the exceeding great weight of grace and glory bestowed on them. Like the Apostle Paul, they shall say most emphatically, "By grace we are what we are. Where is boasting? It is excluded. We are the monuments of His wonderful love. Salvation is of the Lord!"

God's Spirit shall be poured out upon them, and they shall be cleansed from all filthiness and back-

sliding. They shall remain faithful to God throughout the whole period of the kingdom, and "look back no more." Such being their spiritual condition, we notice—

1. That after the conversion of Judah, the remnant of Israel, all the tribes shall be restored, partly through the agency of the Gentiles.

ISA. xlix. 18.

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me."

ZECH. x. 6.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people, and they shall remember Me in far countries; and they shall live with their children, and turn again."

Judah and Israel shall be united, and live together in peace and unity (Ezek. xxxvii. 15–28). The territory shall be again divided among the twelve tribes, and Joseph possess a double portion (Ezek. xlvii. 13).

2. Jerusalem shall be rebuilt, the name of the city shall be Jehovah-Shammah; there the glory of the Lord will be revealed, and thrones of judgment set.

ZECH. viii. 4.

"Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts: Behold I will save My people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God in truth and in righteousness." (Compare Ezek. xliii. 7; Isa. iv. 5, xxiv. 23, lx. 13, 14; Psa. xlviii. 1, 2; Joel iii. 17, 20, 21, &c.)

3. The great fertility of the land, and the prolonged period of human life.

AMOS ix. 13–15.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink of the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

JER. xxxiii. 12–16.

"Thus saith the Lord of hosts: Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the

cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

JER. xxxi. 27, 28.

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." (Compare Isa. lxv. 19–22.)

4. The original territory, extending from the shores of the Mediterranean to the borders of the Euphrates, and from the entrance of Hamath, and the river shall be given to the nation. (Num. xxxiv. 8; Ezek. xlvii. 15–20.)

5. The Church of Christ, the Bride of the Lamb, consisting of both Jews and Gentiles, will be associated with Christ in the heavenly Jerusalem, which must be distinguished from the earthly Jerusalem. In the one, the Jewish city, there is marrying and giving in marriage, imperfection, sin, and death; in the other, the saints of the most high places are the children of the resurrection, who neither marry nor die; they are free from all earthly imperfections, and in a state of glory. In the Jewish city there is a temple; in the heavenly Jerusalem there is no temple, for the Lord is the Temple

thereof.[1] The temple of the earthly Jerusalem is fully described in Ezekiel, and it will be difficult even for the greatest ingenuity to see a spiritual meaning in the minute topographical detail and measurements. Moreover, we are told in Isaiah that the Lord will take of re-gathered Israel for priests and Levites (lxvi. 21), and in Zechariah (xiv. 16) that the nations shall go up to Jerusalem from year to year, to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles. Strange as it may seem, nothing can be more explicit than the word of the Lord through the prophets.

JER. xxxiii. 17.

"David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord: If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers."

EZEK. xx. 40.

"For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers."

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[1] What Jacob saw in his dream, and what took place on the Mount of Transfiguration and during the forty days after the Resurrection, when the glorified Saviour lived, not on the earth, yet with His disciples, explains to some extent the communication between the two Jerusalems.

6. While the glory of the Lord shall be made manifest on His chosen Zion, where He will dwell, because He hath desired it as His habitation (Psa. cxxxii. 13), Israel shall be made a blessing to all the earth;[1] Jerusalem shall be called the city of the Lord, the Zion of the Holy One of Israel (Isa. lx. 11, 12, 14); they will be made a name and a praise among the people of the earth (Zeph. iii. 20); "All nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii. 12). Then shall be fulfilled passages like the 2nd of Isaiah: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (ii. 3, 4). Then shall all nations call the Son of David blessed, and all shall unite in saying, "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and amen. The prayers of David the son of Jesse are ended." The praises of the Solomonic period of glory commenced. Jesus Christ, King of the Jews, was written over the cross. Jesus Christ, King of the Jews, is manifested now in power.

I notice briefly—

[1] Rom. xi. 15; Psa. cii. 13–15. Israel shall blossom, and bud, and *fill the face of the world with fruit.*

VI. *Some objections.*

1. The whole scheme is designated as carnal, and implying retrogression instead of a progressive development.

My reply is twofold.

(*a*) The word "carnal" is ambiguous. Flesh means sin and corruption, and is opposed to the Spirit; but embodiment, outward manifestation, concrete form, is not opposed to the Spirit. Carnal means sinful and hostile to God; the evil spirits, who we suppose possess no bodies, are carnal, but the Son of God became man, the Word was made flesh, He took upon Him a human body as well as a reasonable soul. God's ways and thoughts are not ours. While the abstract and ethereal imaginations of human reason create a god, who is not spirit, and whom they do not worship in spirit and truth, the God of the Bible is God manifest in the flesh—Immanuel. Metaphysics may not find out a god like the God of Israel. Did not Abraham welcome three strangers; and did he not stand by and see them eat? And yet one of them was the Lord. Did not Jesus, after His resurrection, eat before His disciples, who gave Him a piece of a broiled fish and honey? Is not the earth to be the scene of God's triumph and manifestation? Whatever is revealed is spiritual, whatever man imagines is carnal; the end of the ways of God is embodiment. The Son of God became man.

But (*b*) it must be borne in mind that the glorified Church, the saints of the most high places, the transfigured children of the first resurrection, are in a

heavenly inheritance, and they rule over Israel and the nations. *They* need no temple and no commemorative services, no discipline and no earthly trial. But it is different with the Jews and the nations on earth. A righteous and peaceful reign, instead of injustice, cruelty and war; truth and equity, purity and devotion, love to God and to man, instead of the abominations of idolatry, selfishness, lust, and avarice, which characterise now so many of the nations of the earth—is this no progress, no blessedness, no miracle, which God alone can bring about? *On earth* God has been denied and forgotten; His commandments were transgressed, and His honour disregarded; in nations and kingdoms the human race has disregarded His will, and failed to glorify Him; but the kingdoms of the earth, *as such*, are to become subject to Christ, and after the four kingdoms of the beasts (in which humanity is degraded, and power and cunning and selfishness rule) then shall be the kingdom of the Son of Man, when men will live (nationally and individually) under the influence of spiritual motives, and the rule of righteousness and love Then shall all earthly things be spiritual, all secular things be done in the light of eternity; holiness unto the Lord shall be written on the minutest detail of everyday life. And this is neither carnal nor retrograde; but spiritual and the fulfilment.

2. But, it is urged, how can the Levites, the sacrifices and the festivals ever be restored? Does not this contradict the teaching of the Epistle to the Hebrews?

Wherever we have express statements in Scripture, it is ours to believe them, even though we should not

be able to understand them, and to harmonise them with other declarations of the divine Word. We know that all the words of the Lord are true, and that all apparent contradictions shall disappear, when the fulfilment has come; but with regard to the Levites, and the revival of the festivals and sacrifices, may we not suppose that what was typical before the first coming of Christ, pointing to the great salvation which was to come, may in the kingdom be commemorative of the great redemption accomplished?

In the Lord's Supper we commemorate Christ's death; we altogether repudiate the Popish doctrine of a repetition of the offering of Christ; we do not believe in any such renewal of the sacrifice, but we gratefully obey the command of Christ to commemorate His death in such a way that both an external memorial is presented to the world, and an outward and visible sign and seal given to the believing partaker. May not a similar plan succeed the Lord's Supper, which we know shall cease at Christ's coming? It is also possible that both the glorified saints in heaven and the nations on earth will contemplate during the millennium the full and minute harmony between type and reality. Even the Church has as yet only a superficial knowledge of the treasures of wisdom in the Levitical institutions and its symbols.

It is evident, moreover, that the old institutions, festivals, and offerings shall be modified and adapted to the new covenant time. It seems probable from Ezekiel that the seventh day will be changed to the eighth (Ezek. xlii. 26, 27). The commemoration of

the great final deliverance of the nation shall eclipse that of the exodus from Egypt. No doubt this point, from the very nature of the case, is obscure; but our true wisdom is implicit faith in the Scripture, and humble acceptance of all its declarations.

3. "The Apostle Paul teaches that in Christ Jesus there is neither Jew nor Gentile; but you are building up again the wall of separation which has been abolished!" It is true that in the Church of Christ Jew and Gentile are one; it is true that in the kingdom also Jew and Gentile shall have one way of access to God, one fountain of pardon and renewal, one Spirit to enlighten, guide, and strengthen. But it by no means follows that the position of Jew and Gentile must be the same, or that their *distinctive positions* in the kingdom militate against their oneness in the Lord Jesus Christ. In Christ there is neither male nor female, yet man and woman continue to hold different positions, and even in the Church, though equal in privilege, a woman is not allowed to speak.[1]

4. Christ says: "This generation shall not pass away till all be fulfilled!" Now, although it might be thought that the predictions of Christ concerning the first destruction of Jerusalem were witnessed by Christ's cotemporaries, there are other prophecies evidently not fulfilled yet, in connection

[1] It must be remembered also that all distinctions relate only to this earth and to time. In the millennial period the condition of Israel will be distinct and unique among the nations of the earth, but in the eternal Day which is to follow the saved of Israel and of the nations will form the one great body of the Redeemed: one House of the living God, the one completed Church of which Christ shall eternally be the Head.

with which the Saviour uses the same expression (for instance, Matt. xxiv. 29–39). "Generation" refers not to the individuals as such, but to the race in their peculiarity, character, views (as evil and adulterous generation, generation of vipers, &c.). And, in this sense, how true is the prediction! The Jews of the nineteenth century are truly "this generation" of which and to which the Saviour spoke. The identity in character, temperament, tone of feeling, is most striking. Thus this expression confirms the view that the Jews remain unconverted till the great crisis.

5. If this be so, why send missionaries to the Jews? First, because Christ commands us to preach the gospel to all nations and every creature. Secondly, because during the last fifty years God has blessed Jewish missions in a very marked manner, so that, notwithstanding all the peculiar difficulties and discouragements of this work a very considerable number have been converted to Christ, and have become useful and energetic labourers in His vineyard. Thirdly, because it is of great importance to testify to the nation, and to disseminate among them Scriptural views, in the hope that the seed may spring up in the future, when God's providential dealings with them shall break up the hard ground. The mission to the Jews, while it has a most beneficial and blessed influence on the Church, has produced already much fruit, and several hundred converted Jews are preaching at the present time the Gospel of grace.

VII.—*Practical Inferences.*

Though many regard this whole subject as at best a theoretical problem, a speculation which has no bearing on our spiritual welfare, I feel convinced that it is of the utmost practical importance, and especially in the present day. The spirit of worldliness and unbelief, the loose and shallow views which are gaining ground on the inspiration of Scripture, the uncertain sound which the trumpet nowadays so frequently gives on the great doctrines of grace—the whole disease of the present day seems to me to be connected with ignorance and unbelief of the great central fact which we have been considering, God's purpose with regard to Israel.

1. As regards the Scripture. Holding the view I have endeavoured to announce, what vitality and unity of purpose do we perceive in this Record? The genealogies, topographical and historical detail, and minute statements, which appear to so many superfluous and without any vital or necessary connection with the whole, are all of importance, and instead of being antiquated, await yet at once their full illustration and perfect fulfilment. If the Bible is viewed as the Book of the Kingdom and the Church (and not as a text-book for systematic theology, exclusively or chiefly), such questions as—Are the tables of genealogy, names of districts, &c., also inspired by the Holy Ghost?—have no meaning at all. The sum and substance of Scripture is Christ—but Christ is of the seed of Abraham; to be King of the Jews as well as Bridegroom of the Church and King of the Gentiles,

and therefore everything that is connected with this kingdom is connected with Christ and revealed by the Holy Ghost.

The feeble pulse in Christendom regarding the Scripture is chiefly owing to our ignorance of the Word. Outwardly professing to believe the canonicity, inspiration, and whatever other abstract technical words, what are Isaiah, Ezekiel, Daniel—I may say two-thirds of the Bible—to many of our people? Do they read them? understand them? Here and there a verse is singled out and spiritualised, but the Gospel they find in Ezekiel they would find equally in any other book of the Scriptures; the peculiar messages of the Prophets are not regarded. It is not AUTHORITY, but LIFE, *that the Scriptures want to many;* and the Book becomes a living Book when we regard it in connection with the nation and the King, when we remember that from Genesis to the Apocalypse there is the witness for the great purpose of God, which shall be made manifest at the coming of Christ and His kingdom. And then the living, animated body of Scripture, seen in its unity, will be admired and respected—it requires no defence; but of a dead mass people venture to clip and cut, they are tempted to take all kinds of liberties with it; it is their servant and not their master. The Scriptures cannot be broken; not a single link can be taken out, for it is living, sensitive, Spirit-breathed and Spirit-breathing; and, like the blessed Saviour, not a bone of that body shall be broken.

2. But, secondly, as regards the whole view of the

world's history. The present time has a great dislike to miracles. The evidence from miracle has become quite unfashionable, and is not congenial to the present thought. And why? Let me ask—Is it congenial to the Church of the present day? The way in which most of us divide history is this: 1st. Period of miracle and direct interference of God; it ends with the apostolic time. 2nd. Period of no miracles, extending to the end of time. Now, the Bible division I believe to be this: 1st Period.—Miracle; the Theocracy, ending with Christ and the apostles. 2nd Period.—Times of the Gentiles: pause or parenthesis; no miracles. 3rd Period.—The coming of Christ and His kingdom; miraculous, *i.e.*, direct interference of God in the history of the earth; communication between heaven and earth restored. Now, how different are these two views! In the first, miracles seem to be without analogy; there is something unsymmetrical about the whole plan; it seems anomalous, and, I must confess, difficult to believe. In the second, it is easy for me to believe the God that was, and is, and is to come. The music has ceased; no, not to me, for the very pause is full of rhythm, and the great Musician, I know, lives, and at the right time He shall continue the mighty strain, and the perfect harmony and beauty of His thought become manifest to all. The pause is that of centuries; but the thought is the thought of the Eternal, and its fulfilment stretches into the ages to come.

Here we behold—

3. The unworldly character of the Christian Church;

or, rather, I would say, "*other* worldly," not of *this* world or age. To wait for the Lord from heaven; to have our affections set on the things above; to understand, condemn and shun the spirit of ungodliness and self-worship; to trust only God and depend only on His Spirit; in short, to be a chaste virgin, who lives only for the Heavenly Bridegroom—this ought to be the attitude of the people of Christ, who are guided by the sure word of prophecy.

4. Let us adore the faithfulness of God! What He promised to Abraham, Isaac, and Jacob, He fulfils; not a word shall fail, and all will be accomplished; though Israel sinned against Him, and crucified the Lord of Glory, nevertheless, He cannot deny Himself, His truth must stand for ever—behold the wisdom of God! Even their unbelief and falling away He overruled, and the Gentiles were grafted in, and the Jews have been His witnesses throughout these centuries, proving the truth of Scripture and preaching the very gospel they reject.

And above all, see the love of God! He forgives his enemies; their sin has abounded unto death, but His grace doth much more abound unto eternal life. What can exceed the guilt of the Jews! Their ingratitude, their unbelief, their hatred of the most loving and gentle Redeemer, who visited them and sought to gather them, with unspeakable tenderness! But the Father's love, the Saviour's love, the love of the Holy Ghost, are greater than their sin—infinite depths of mercy and compassion are here revealed to us.

Last of all, what is still more important, see here the glory of God. This is the end and purpose of all things; all the history of the world and all the manifestations of God's love and power are to the praise of the glory of His grace, that His Name be exalted, and that His supremacy be acknowledged and adored. When the Jewish nation is restored, then shall it be made manifest before all angels and principalities, and all the ends of the earth, that salvation is of the Lord; that He has mercy on whom He will have mercy; that His gifts and calling are without repentance; that man's unfaithfulness cannot change the purpose of His love and the counsel of His compassion, and that He gives deliverance, pardon, renewal, strength and glory to His chosen people. That it is of grace, and of grace alone, by God's power and might, and unto His glory and praise—Israel shall declare, not merely by word, but by their very existence. "Salvation is of the Jews."

Rome may represent the idea of power, Greece of wisdom, and the various nations of the earth may illustrate and embody various ideas, but the idea of which Israel is the embodiment and the illustration is this: "We have destroyed ourselves, but in Jehovah is our help found. We are saved by grace, not by works, not by our own merit, or by our own strength, but by grace alone, according to the good pleasure of His will and to the praise of the glory of His grace." Their history, from its commencement in Abraham to its consummation, "Blessed is He that cometh in the Name of the Lord," will

be the most striking, lucid, and incontrovertible embodiment of the great truths of election, redemption, renewal, of the love of the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Ghost.

And the centre of all is, and will be, Jesus Christ, the Son of David, the Son of Abraham, the Lord from heaven, the King of the whole earth; and the foundation of all—the cross on Golgotha, where the "King of the Jews" was crucified; and throughout the whole period of the kingdom, all tribes and peoples of the earth, united with Israel, shall ascribe glory to the Father and the Son, and the Holy Ghost, the God of Salvation—His manifold wisdom, His infinite love, His all-conquering power, shall then appear to all. The Church of the heavenly inheritance, associated with Christ in His reign, the chosen nation on earth with its centre, the city of the Great King, and all the kingdoms of the earth walking in the light and peace of God's love, according to the testimony of the Book of the Kingdom and the Book of the Church, shall praise Him and show forth His glory, until after the brief conflict of the end and the final condemnation of Satan, all things are again made new, and the whole family of God enter into the everlasting state of blessedness, the consummation, when God shall be all in all, and the kingdom of the Son be delivered to God, even the Father.

NOTES

A. PAGE 140. OLD AND NEW TESTAMENT

The expressions "Old" and "New Testament" have been so long and universally in use, that my view may appear fanciful and eccentric. But I request the reader to weigh the argument. I may add, that Christ and the apostles never use the expression "Old Testament," but "the Scriptures, Moses, and the Prophets." They based all their teaching on the Jewish Scriptures; and if they had designated them *old*, would not this have implied that their doctrine was *new*? If the doctrines of grace are in Moses and the Prophets, it is most illogical to call their writings Old Testament, or Covenant of Works! Think of Genesis, where the law is never even mentioned, of Isaiah and of the Psalms, which you, Christians, sing on the Lord's day! Christ died and rose according to the Scripture, saith Paul; that is, according to what is called the Old Testament; but according to the Old Covenant it is not Christ, but the sinner who dies. When Paul (2 Cor. iii.) speaks of our being ministers of the New Testament, he does not refer to books, most of which were not yet written, but to the gospel, which he found in the Scripture he possessed. The Jews could only see "Old Testament" in Moses and the prophets, because they were blind. To the spiritual *all Scripture is gospel*, or New Testament (the Law being the schoolmaster, bringing us to Christ), but to the natural and self-righteous, as we ought to know from experience and observation, all Scripture (gospels and epistles included) *is Old Testament*, or Covenant of Works. The subject seems to me both important and clear.

B. PAGE 174.

Zinzendorf says:—

"The simple preaching of the Gospel will be able, under God's blessing, to bring back to Him the first-fruits of the people—one from a city, and two from a family, according to the expression of the prophet; but who but the Lord appearing in person could convert the whole nation, and humble them at His feet as one man? Who but He could take away the thick veil, which until this day remains on their heart, when Moses is read? What other hand but His could open their sepulchres, and raise them up, living with the life of God, to sing eternally of His love? 'Can these bones live?' No, Lord, if Thou dost not display Thy sovereign power in them, they will not live! But at Thy appearing, and under the life-giving breath of Thy Spirit, so soon as they are re-animated, 'they will stand on their feet, an exceeding great army; regathered in holy pomp in the day of Thy power, they will publish Thy glory throughout all ages!'"

CHAPTER IX

THE EXPECTANT ATTITUDE OF THE SAINTS OF GOD IN ALL AGES[1]

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

My subject is the waiting attitude of the saints of God from Abraham to aged Simeon. The saints of God, from Abraham to aged Simeon — this brings before us the whole history of Israel as it is recorded in Scripture. The saints of God, from Abraham to aged Simeon, waiting — this brings before us the whole prophecy which God, by His holy messengers, entrusted unto His ancient people, in which they hoped and rejoiced. The *saints* of God — that is, history; the saints of God *waiting*—that is, prophecy.

For in Israel history and prophecy are intimately and inseparably connected. It is only in the light of the future, in the light of the ultimate fulfilment of

[1] An address delivered at a special conference on the Second Advent in February, 1879.

God's counsel, that we are able to understand the beginning and the middle of the history of Israel; and it is only by understanding the history of Israel as the basis, the foreground, or instalment, of the future, that we are able to understand those promises which were given by the inspiration of the Holy Ghost.

Therefore the Scripture is, on the one hand, eminently historical; it is a record of the supernatural history of Israel. And on the other hand, as the Apostle Peter teaches us, it is "the more sure word of prophecy," while the reason of this inseparable connection between history and prophecy is simply this, that the centre of the Old Testament is that salvation which is everlasting and universal, comprehending all ages and all nations which Jesus Himself has declared to be of the Jews.

Now, let me remind you that the religion of the Old Testament is not monotheism, but Jehovahism. It is very important that this apparent truism should be brought clearly before our minds. It is a great thing for a human being to know that there is only one God; but it is an infinitely greater thing to know that Jehovah is THE God. Israel, in its present apostate condition, clings with the utmost tenacity to the doctrine of the unity of God; and yet it is written, in the prophet Hosea, that the time is coming when they shall seek Jehovah. Therefore they do not know and possess Him now.

All people that on earth do dwell, shall sing with cheerful voice unto the Lord; but only when they know that Jehovah He is the Lord (Ps. c.).

Again, as the Old Testament is the dispensation of law, what is the foundation and basis upon which the whole LAW OF GOD rests? Certainly not upon any moral principle; certainly not upon any moral abstraction; not on any idea of the good and beautiful, but on this: "I am Jehovah, thy God, which brought thee out of the land of Egypt, out of the house of bondage." What is the source of obedience to God's law? They shall know Jehovah, from the least to the greatest, when their heart is renewed and a right spirit is put within them.

Now, if this be so, if the religion of the Old Testament is not faith in an abstraction, but faith in the covenant God, who has the Name Jehovah; the question, What is the meaning of Jehovah? is one of great importance. When we say Jehovah, our first idea is of the eternal, sovereign, unchangeable One; and this is true, but you must remember that it means that in a peculiar sense. ETERNITY—coming down into time to fulfil its own counsel. SOVEREIGNTY—choosing a nation for itself, forming it for His own glory, and dealing with it according to the purpose which He purposed in Himself. UNCHANGEABLE—in this, that this Jehovah will carry out what He has purposed Himself, notwithstanding all the sin, and ingratitude, and defilement of the people; and notwithstanding all the obstacles which the enemies of God will throw against Him. That is the meaning of Jehovah.

Jehovah means the future One—the coming One—I shall be what I shall be. It is the pledge unto His chosen people that as He has begun His work, so He

will perform it unto perfection, the assurance that all the counsel of the Lord shall come to pass, and that independently of their sins and shortcomings, and in spite of all the opposition of Satan and of all the nations. The best and fullest exposition of the meaning of the word Jehovah is simply the coming One.

As Jesus said unto the beloved disciple, "I am Alpha and Omega, the Beginning and the Ending, which was, and is to come, the Almighty." This is the Jehovah whom we expect; this is the Jehovah whom the remnant in Israel will expect; and, to their utter astonishment, they will discover that this Jehovah, the God for whom they have waited, is none other than Jesus who was crucified upon Calvary.

Now, if you have followed me so far, and have seen that prophecy and history are inseparably connected; that Jehovah is the centre of the Old Testament; that Jehovah means the One that is to come, and to fulfil the counsel He has purposed in Himself—the next step follows as it were at once. If Jehovah is the coming One, and if the Old Testament is the Book of Jehovah, and if Israel is the nation of Jehovah—then the whole attitude of the Old Testament, and the whole attitude of the nation, must be future-wards. And they can have no other horizon, no nearer horizon, than that of the *ultimate future*. Nothing short of the ultimate future can be the horizon of Israel, the everlasting nation, or of the Old Testament, the Book of Jehovah. There must be a perfect fulfilment of the promises which He gave to the fathers; a perfect manifestation of the eternal One, who condescended to come into time; a

perfect realisation of the idea He had concerning this earth of ours; and therefore all Scripture must be prophetical, else it would not be God's Scripture, and Israel must be looking forward, or else it would not be God's Israel.

From these thoughts I would deduce three corollaries of great importance in reading Scripture.

The first is this, that as the horizon of Israel must be the *ultimate future*, all members of Israel, no matter in what century they lived, all saw the same thing. Israel is directed to look out for the ultimate future; and from the beginning of the nation to John the Baptist they all saw the same thing. And here I must go back to Adam and Eve—what did they see? The seed of the woman bruising the head of the serpent, and the final deliverance from sin, death, and misery through the sufferings of the promised Redeemer. What did Enoch, the seventh from Adam, see? The ultimate end—"Behold, the Lord cometh with ten thousand of His saints!" What did Abraham see? The ultimate end—"In thy seed shall all families of the earth be blessed." What did John the Baptist see? The ultimate end—in exactly the same way in which the Old Testament prophets saw it; for to him there was as yet no distinction; and he was on exactly the same level—John saw Jehovah, who is come suddenly to His temple, "whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner." At the same time His message was, "the Lamb of God that taketh away the sin of the world."

From Adam to John the Baptist, the thing upon which the eye of God's people rested, was the ultimate future, the coming of Jehovah; stretching through the millennial ages into the new heaven and the new earth.

The second thing I want to bring before you is this —not only that all saw the same thing; but they each saw it connected with some *proximate future*, according to their individual position. That is to say, the ultimate future connected itself with their present, and hence with present duties. To make it more clear, the patriarchal promise was this: God will bring your children into the land of Canaan. Therefore, in their mind, the entrance of the twelve tribes into Canaan, and the coming of the glory, were coincident. Jacob, on his death-bed, thought that when the twelve tribes came into Canaan, the Shiloh would at the same time arise out of Judah and the promise of redemption be fulfilled. Take again Moses: he also foresaw the apostasy of the nation, and that they would be scattered among the nations of the earth; to him the ultimate future connected itself with this event. Then Isaiah saw great oppression from Assyria, and he connected deliverance from Assyria with the coming of Emmanuel, under whom would be the reign of peace. Take again Jeremiah, he saw the taking away of the children of Israel into the Babylonish captivity, and he thought that when the seventy years were accomplished, then would come the Messiah and the reign of peace. Joel, in describing the judgment of locusts, already sees the last judgment, when the sun

should be darkened and the moon turned into blood before the terrible day of the Lord.

The same also we have in the other prophets; in every redemption that God brought unto His people, they saw already the last great redemption, and it was a very practical thing thus to look forward unto the ultimate end. It decided upon this question, whether they would be worldly or unworldly; strangers and pilgrims on this earth, or among those who seek an abiding city here.

The third point: they expected the ultimate end immediately. It seems a contradiction. Abraham knew that his seed would be four hundred years in Egypt. Moses knew of the long time intervening before the Jews would be restored to the land after their disobedience and suffering. At the same time the coming of Jehovah was a proximate event. He comes quickly. So Habakkuk says, "Although the vision delay, yet it is for an appointed time. It will hasten to the end; it will not disappoint. Though it tarry, wait for it; it shall surely come." So in Revelation we read—He shows unto His servants "things which must shortly come to pass." The Lord Jesus says, "Behold I come quickly."

What is the meaning of Abraham, Moses, and all the prophets expecting it quickly? They knew that in the eternal spiritual world everything has life and movement; God does not delay. He has no object dearer to His heart than the fulfilment of His promises. He comes as quickly as He can. He comes immediately to this the great and central point. Therefore

they also, having the same mind, are able to see this which is last as the thing dearest and nearest, the light which shines into them in their darkness.

Before I pass on, let me, for the sake of those who may be troubled about the things said or written against the authority of the Word of God, make this remark. The difficulty of believing the Old Testament is very great, but it is neither greater nor less than the difficulty of believing in the living God. What are the two things rationalists attack? Miracle and prophecy. They might as well say simply, We do not like to believe in the living God; for MIRACLE is simply the omnipotent hand of God interfering in His grace; and PROPHECY is simply the omniscient eye of God interfering in testimony and guiding His people; and therefore unto us miracle and prophecy are the two pillars on which the whole edifice of divine truth is resting.

Unless we believe in the coming One, it is impossible to understand the Book of God, from Genesis to Malachi. It is only in the light of the future that we can see any connection and meaning in the Old Testament. This is my deep conviction, that the moment faith in Jehovah as the future One is given up, faith in the Word of God is undermined. It may take centuries to develop it, but it must surely develop; for without this faith in the future Jehovah, the Bible is not intelligible, and is not interesting. You know that, to a great number of people, nine-tenths of the Bible is not interesting; and if it is once uninteresting or unintelligible, it will lose its authority.

In reviewing very rapidly the Jewish history, as the history of waiting saints, let us imagine it as a river, and mark its progress by seven bridges. The first bridge is called Patriarchal; the venerable names of Abraham, Isaac, and Jacob stand engraved on it. After a lapse of centuries we come to the second bridge—the Exodus and Wilderness; Moses is the central figure of this epoch. Running through a long period, dark and troubled, we come to the third bridge, on which stand Samuel and David. Of the fourth bridge Isaiah is the inscription. The fifth stands not in Judea, but in Babylon, and its representative is Daniel; while in the sixth, Zechariah, though Jerusalem is rebuilt and the Temple restored, testifies of a yet more glorious future, preceded by judgment and by deep repentance. Till at last we come to the seventh bridge, where a small and lowly band of God-fearing ones, who waited for the consolation of Israel, behold the mysterious beginning of the fulfilment in the Child of Bethlehem.

I. Look at Abraham, who is our father. The Jewish nation has this peculiarity—its beginning is not hid in mythic darkness, but shines out clearly. We do not know the name of the first Englishman, or of the first Russian, but the name of the first Jew was Abraham. We know this, and can see down to the very beginning of our history, like to a transparency. Israel can also look forward to the future, and know the end of our history. That is the wonderful thing in this nation of Jehovah, who was and is, and is to come.

But since Abraham was only chosen for a blessing

to you and to all nations, since it is a universal salvation, a salvation of all nations, Abraham must be linked with the whole race; and therefore Jesus said, "Before Abraham was, I Am." So I may also say, paradoxical though it may seem, before Abraham was born, there were children of Abraham. For he was the father not only to believers of the New Testament generation, but also to the whole family of saints. Thus, in the days of Noah, the promise was already given through Shem. Enoch waited for the Lord; Adam and Eve, when their first-born son was brought forth, thought he was the promised Redeemer. They also looked for the Messiah.

There were three divine promises given unto the patriarchs—the promise of a numerous nation, of a country, and of a Messiah; and how were these promises given unto Abraham? Unconditionally. It is an unconditional covenant. It does not depend upon Abraham, or upon the obedience of the nation. Let me remind you that this is the foundation upon which not merely the Old Testament rests, but your own salvation also. God made the covenant with Abraham, Isaac, and Jacob unconditionally. A hundred times there is the echo of this in the Psalms and Prophets. When God says, "For My own sake I will do it," Israel responds, "For Thy Name's sake, do it." When Moses saw that the Lord was sore displeased with Israel, and said He could not be patient any longer with them, what did Moses do? He retreated to the unconditional covenant, and reminded Him of that covenant which He sware to Abraham, Isaac, and Jacob. Ah! that is the great point—the unconditional

covenant. The promise is not given through the law; Moses is not our Father; salvation is freely given by grace to all who believe. And, as we are reminded in Rom. xi.: "the gifts and calling of God are without repentance." The promise given unto the patriarchs appears in its clearest form in the last blessing of Jacob. Passing over his three eldest sons, he comes to Judah, and exclaims, "Thou art he," and predicts the advent of Shiloh out of his tribe.

The patriarchs lived in the promise and embraced the promise, dwelling as strangers and pilgrims on the earth; and Jacob expresses a long pent-up communion of the soul with Jehovah, a recapitulation of all its past life and struggles, as, interrupting the course of objective prediction, he says, "I have waited for Thy salvation."

II. Now we come to Moses—in one respect a retrograde movement; but I cannot enter into that point here. Moses not only gave the law, but also types of the gospel. Moses gives an outline of the future. Jehovah will always remember His covenant with Israel. But the law declares the holiness of God. He must, therefore, have a holy nation. He is more strict with them than with any other nation, therefore He chastises them very severely for their disobedience, and scatters them among all nations in the earth. But He will remember His covenant, and will circumcise their hearts, and bring them back from all nations whither He has scattered them. Then they will have greater blessings than their fathers have seen. In the song which God gave Israel, through Moses, the central position of Israel is declared. God set the bounds of

the nation according to the number of the children of Israel. Moses saw that all nations (*goim*) shall rejoice with His people after they are converted and glorified by Him.

III. Come we now to the third bridge—David. The children of Israel had entered into the promised land; but had Joshua given them rest? He gave them no rest. God raised up mighty judges, of whom Samson was one of the greatest. And although Israel's unbelief abounded unto misery in the election of Saul, grace abounded unto blessing in the election and anointing of David. David was, if I may so speak, an instalment of Christ. He was a picture of the future Anointed One, a man chosen from the people, who went through affliction and suffering, whose faith was in God, and whom God afterwards exalted. He exerted a spiritual influence over his people, because they knew he was beloved of the Lord God. He lifted not up his heart above his brethren; he sympathised with them in their sorrows. Thus was the Shepherd King realised to a certain extent in the person of David; and the spirit of prophecy revealed unto him what is to come.

Now, in immediate connection with David's history, God unveiled to him the future kingdom. On the basis of the glorious promise (recorded in 2 Sam. vii.) which fills David with unspeakable gratitude, David speaks of his son's reign; by combining Psalms ii., xlv., lxxii., and cx. we clearly see that Solomon is not this son, but One who is greater, who possesses divine names, divine glories, divine attributes. Then there is a line of psalms, of which Psalm xxii. is the

greatest, in which we see deepest suffering connected with glory. But with these we must combine another aspect in the Psalms, according to which Jehovah Himself is seen coming to the earth, conquering all enemies, bringing salvation to Israel, peace and prosperity to all the earth.

IV. After David and Solomon there came downfall. David was not the Promised One after all; Solomon was not the Promised One. Then came the times of the prophets, and of these earlier prophets I have only reminded you of Isaiah. What shall I say of him? Oh! what a wonderful future is revealed to him. The first cycle of prophecies is in connection with Assyria, the second in connection with Sennacherib, the third in connection with the Babylonish captivity. With regard to Israel, Isaiah dwells constantly on the remnant, left after the sifting judgments of a just and holy God. *The Holy One of Israel.* Twenty-one times is this expression found in his book, and only three times is it found in other books of the Bible. Isaiah is deeply impressed with this, that no unholy person shall inherit the promise, or partake of the covenant. Therefore he called one of his own sons Remnant.[1] He knew severe judgments would gather around Israel, and only a very small portion of the nation would really be God's people, unto whom He would bring salvation and glory. There is to be a remnant, who shall come to the glory, but God will bring it to them through deep humiliation and repentance. But to the poor and afflicted ones, Isaiah can find no words

[1] Isa. vii. 3—Shear-jashub—*i.e.*, "A remnant shall return."

tender and loving enough to assure them of the marvellous love of God. "Comfort ye, comfort ye, My people, speak ye comfortably to Jerusalem." Salvation and glory will come to them. Through them, Jerusalem and Mount Zion being the centre, blessings spiritual and temporal will come to all nations. They shall learn war no more. But Isaiah sees also the sufferings, through which this salvation is brought about. He speaks of the servant of the Lord, the true Israel, who is first rejected by His own people, who is wounded, bruised, put to death, whom few receive, and yet God has given Him many. Through Him God will raise up Israel, and make it glorious and a light to lighten the Gentiles. The prophecy of Isaiah, centring in the servant of the Lord and in Jerusalem, is universal in its circumference, and reaches into the everlasting state, the new heavens and the new earth.

V. The fifth bridge stands in a strange land. According to the prediction of Jeremiah, Israel was led into captivity. Forty years had Jeremiah witnessed to a rebellious and disobedient people; and of all men in the world, he was the most tender-hearted, he could not bear to think of the judgments coming upon them, his eyes were always full of tears. It was this Jeremiah whom God chose to be a fortress of iron and brass.

But he was appointed to give this message unto Israel, and when it was fulfilled—and this is what I think so Christlike in Jeremiah—when it was proved that he who had been rejected and persecuted by the king, by the scribes, by the false prophets, and ecclesiastical authorities was right, there was no bitter-

ness towards his brethren. He sat himself down on the ground and wept, and poured forth lamentations which to this day are the expressions of Israel's grief and desolateness. It was Jesus who long after wept over Jerusalem, who already lived in the heart of this wonderful man.

And so they were led away into Babylon, where God raised up wonderful prophets. There were Daniel and Ezekiel. Now Daniel differs from all other prophets of the old Testament. Jesus calls him the prophet Daniel. I am so thankful for that word of Jesus, "The prophet Daniel"; for that single expression of the Lord Jesus annihilates all the opposition against Daniel, whose prophecies are in a peculiar sense a pillar of the truth.

Whereas all the other prophets take their starting-point from Israel, Daniel, being a politician and a statesman in the court of Nebuchadnezzar, takes his starting-point from the world kingdom, and from that he looks upon Israel. While the other prophets see the whole future history of Israel as regards the nations, Daniel sees the whole future history of the world as regards Israel—first in the form of four metals, and then under the form of the four horns.

The *four metals* show power as it is given of God; we see the world power in its good and God-appointed aspect (Rom. xiii.). The most absolute government, that of Nebuchadnezzar, strange as it may appear, is the best; it is gold. When there was the influence of the nobles, it degenerated, and lower down it is still worse, until we come to the worst form of all, when the

people's influence on the government was fully developed. The other view is represented by *four beasts*, as if to show their inward character. God honours the government of kings, and when Paul wrote to the Church, although the emperor Nero was on the throne, yet he lays stress on the divine appointment and authority of governments. But in the second vision the inward character of the world monarchies is described; they do not represent humanity, they are likened unto beasts, because their rule is by force and cunning.

Daniel beheld the Son of man coming from heaven, and this must have been a problem to Old Testament saints, how He had first ascended. That He was to come out of the root of Jesse and the stem of David, they could understand. They expected Him from Bethlehem, while the Church now expects the Lord from heaven (1 Thess. i. 10). Yet all their own prophets taught them He was to come from heaven. But He was the Son of David; how then does David call Him Lord, when He is his Son, and how does David's son come down from heaven? It must have exercised their faith indeed, but their heart was right, and they believed in Jehovah. With regard to his own nation, Daniel studied the words of Jeremiah and he saw there that the end of the seventy weeks was nearly attained. Then it was revealed to him that seventy times seven times were to elapse; he beheld the coming of Messiah, and the last week, detached from the others, brought the ultimate crisis and victory.

VI. Sixth bridge. The people returned, the temple was being restored, yet the prophecy points to a future, far more glorious, fulfilment of the promise. In Zechariah we find a wonderful vision of the priest upon the throne, the Levitical and Melchisedec types combined, and we have the Good Shepherd, God's Shepherd, welcomed by the poor, but rejected, and sold for thirty pieces of silver, Jehovah's sword awaking against Him, who is called, "the Man, My equal." And he sees also Jerusalem, chastened and tested as it has never yet been, all nations of the earth coming against it. Now, in the destruction of Jerusalem, it was only Rome and not all nations that came against it; and then God was against it, but here God is for it. The remnant shall have been brought to repentance, and will be waiting for that rescue from heaven which has been promised. And He comes, His feet standing upon Mount Olivet, and they shall weep bitterly for Him, and then shall Jehovah reign as King in the whole earth.

Now I must leave the sixth bridge. Look only at Malachi, the last of the prophets. He sees the Lord coming to His temple, the angel of the covenant, in whom they delight. He is Jehovah; but before Jehovah there shall be a man to prepare the way. But who will stand this crisis, this coming? therefore he speaks to the ungodly and to the stout-hearted: "For who may abide the day of His coming? and who shall stand when He appeareth?" He shall burn them up like stubble. With great solemnity the whole past is reviewed: "Remember ye the law of Moses, My

servant." Notice the conclusion of Malachi. It shows unto us, so to speak, the humility of the whole Old Testament. All the prophets were only stars in the dark night, the morning has not yet dawned. But says the last Old Testament witness, "Unto you that fear My name, the Sun of Righteousness shall arise with healing in His wings." *The whole Old Testament is waiting for the sunrise.*

VII. The seventh bridge. Four hundred years passed, the Maccabees were wonderful heroes, but no one thought during that period of the advent of Messiah. There were no false Christs then. This is wonderful. It is because the people knew the time was not yet come. When Messiah was not predicted to come, when as yet the time had not arrived, then there were no false Messiahs. But when the predicted time came, then there were false Messiahs.

The long silence from Malachi is broken, not by a son of Abraham, but by an angel. An angel comes down, and appears to Zecharias, and afterwards to the Virgin Mary. What does the angel say? No German or English rationalist will charge the angel with human ignorance or Jewish prejudice. He comes out of eternity, if I may so speak, from heaven, and predicts that there would be born to the blessed virgin, Jesus, who shall be great, and shall be called the Son of the Highest, and shall have the throne of His father David, and shall rule for ever over the house of Jacob. How they understood this is perfectly clear from the song of Mary, and from that of Zechariah. They expected deliverance from all

their enemies, He being raised up to fulfil the promise to Abraham, and his seed forever.

And now let us for a moment see how it came. In the Gospel of Matthew we see that Israel was at its lowest state (chap. i.). From Abraham to David was an upward ascent, from David to Babylon it was downward; from Babylon to Jesus it was still more downward. Herod the Idumean reigning in Jerusalem, with the blind Pharisees and scribes following the letter of Scripture, governs his people. It is still more striking in Luke. There we read that Cæsar Augustus was Emperor of Rome, and all the world had to be taxed. Cæsar Augustus Emperor of Rome! and Judea belonging to all the world! Why, I thought that Judea was separated from all the world! The centre of the theocracy is now a very insignificant province of the fourth world kingdom. Now look at this contrast. Bethlehem, little even among little Judah. While the fourth monarchy is at Rome, and the theocracy has ceased, there come down angels from heaven, from the Lord, King of kings, and Lord of lords, announcing to the shepherds who were out on the plain minding their flocks, that unto them was born this day a Saviour, Christ Jehovah, and theocracy has in reality again begun. While in Jerusalem, in the Temple, there appeared a lowly woman, Mary, and her betrothed husband Joseph. She brought the least costly offering of the poor—two turtle-doves—because she was poor, and she brought her first-born that the priest might do according to the law. But before the priest, stepped forward aged Simeon.

Behold, the time is fulfilled; God sent forth His Son, born of a woman, made under the law. Behold, then, Mary; she came to fulfil what is demanded by the law. But before the priest can act, God sent forth His testimony, that the child was the Lord; that the servant was Lord of the law. Simeon, in the name of the Old Testament prophets, comes and declares the dignity of the child. Of Simeon we are told he was just and devout. He honoured the law, and, like the true Israelite, walked in the ordinances and commandments blameless. Yet his was not the spirit of self-righteousness. Convinced by the Spirit of his sin, he was one of the poor and broken-hearted who trusted in grace and waited for the salvation promised. Therefore, we are told, secondly, that he was waiting for the consolation of Israel, and, besides, he was under the teaching and influence of the life-giving Spirit, the Holy Ghost. Thus he is a representative of all Israel—the law, the prophets, and the godly remnant taught by the Spirit; and what does he say? "Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; to be a light to lighten the Gentiles, and the glory of Thy people Israel."

The little child he calls the Salvation of the Lord, the ultimate Manifestation of the Redeemer God. In the face of all nations—that is, to be seen and acknowledged by the whole world, God had prepared Him, in His eternal counsel and in all His dealings with His people. A light to lighten the Gentiles, who

are in darkness and in the shadow of death, and thereby also the glory of His people Israel. "Blessed be the Lord God, for He has visited and redeemed His people." Yet has the fulfilment only commenced, for the First Advent *points to the Second*, and the New Testament saints, like those from Abraham to aged Simeon, are still waiting for the ultimate full manifestation of God in the person of Christ, and for the consummation of their blessedness in Him, as well as for the establishment of His reign of peace and righteousness on this earth.

CHAPTER X

"THEY SHALL LOOK UNTO ME WHOM THEY HAVE PIERCED"— A GLIMPSE OF ISRAEL'S FUTURE RELATION TO CHRIST IN THE LIGHT OF ZECHARIAH'S PROPHECIES

I THINK there is nothing in the whole range of Scripture more touching than the promise contained in these simple, unadorned words. As they touch the heart, they fix themselves on our memory. Who can ever forget them? "They shall look unto Me whom they have pierced."

A whole nation is here brought before us—and what a nation! Venerable for their antiquity, remarkable on account of their marvellous history, their wonderful preservation, their world-influencing literature, their mysterious future; a nation separated from all other peoples, chosen by the sovereign grace of God, educated by His wisdom and love, chastised and scattered by His righteous wrath and holy severity, and reserved for the sake of One—whom alas! they know not—to be yet more highly favoured than ever, and to become a blessing to all the world!

After the greatest manifestation of divine love and

condescension, their sin reached the highest, the culminating point. Prophets had been stoned, divine messengers had been killed; yet divine patience and forgiveness, not exhausted, sent the Son. Peradventure they will reverence Him. But they, with cruel hands, nailed Him to the cross. And rejecting the testimony of the Holy Ghost, and the message of the apostles, they filled up the measure of their sin, and judgment came upon them to the uttermost. Jerusalem was destroyed, and they were scattered among all nations of the earth. Persecuted and oppressed, in suffering and in tears, they survive every trial, and while they preserve the Scriptures, which testify of the Messiah, the veil rests upon their hearts, and they continue in darkness and unbelief, until at last the Lord appears. The Holy Ghost, like a stream of fire, is sent into their hearts; the spirit of grace touches them, and stirs within them the longing after divine light and help: they repent, and looking upward, they behold none other but Him, against whom they have sinned, whom they had put to death. They look with astonishment, with contrition, but also with hope, with trust. For a magnetic attraction, a tender, sweet, yet irresistible influence, proceeds from the Lord Jehovah, who rivets now their gaze. He whom they have pierced has no other desire but that they should look and live; He is Joseph, whom they sold into Egypt—their Brother, their Saviour.

The words are simple, and in their luminous simplicity admit no other interpretation. The expression "look" is used of that intense, expectant gaze which is charac-

teristic of the attitude of humble, astonished, helpless, anxious faith. The word "pierced" can only mean thrust through with sword or spear. No other man in Jewish history stands out whose death was the deed of the whole nation, and the remembrance of whose death, brought home by the Spirit, causes such bitter sorrow and blessed hope. Israel cherishes with the greatest veneration and affection the memory and names of other prophets and saints; they build and ornament their sepulchres, they regard them with almost superstitious reverence; Jesus, who is their true glory, is the only One whom the nation rejects.

See how, centuries after the prophecy, John, the beloved disciple, stands near the cross of Golgotha. Soldiers approach; and when they came to Jesus they brake not His legs, for they saw He was dead already. But one of the soldiers, with a spear, pierced his side. . . . For these things were done that the Scripture should be fulfilled. A bone of Him (the true Paschal Lamb) shall not be broken. And again, another Scripture saith, "They shall look upon Him whom they pierced." That same disciple testifies, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him."

But let us return from the bright light of fulfilment to the light of prophecy, and see how clear and great it was. Zechariah, one of the three prophets who lived after the return of the Jews from their captivity, is, next to Isaiah, the clearest evangelist of the old dispensation.

It was natural that the Jews should expect the immediate advent of the Messiah after each crisis in their

history. By renewed revelations they had to be taught that the ultimate fulfilment of the promise was not yet. Daniel, reading the Prophet Jeremiah, expected that after the end of the seventy years the Christ would come; hence the prophecy is sent to him, that again seventy times seven periods had to elapse ere the kingdom would come. As in a long and winding river, often when we expect to see its termination we discover that a new turn of the stream opens to us another vista, and a protracted course, so did the advent of the Messiah recede from time to time, and partial fulfilment of prophecy became the starting-point of new and fuller disclosures.

Was not David the promised King? No; for to him is promised a son. Was Solomon, then, the Prince of Peace? No; he was but a new type of the King of Israel. Thus the return from Babylon, and rebuilding of Jerusalem, were only new commencements of waiting.

Starting with Jerusalem's renovation under Joshua the high priest, and Zerubbabel the prince, Zechariah predicts the Messianic time; and in the second portion of his prophecy he sees (without type, and directly) the ultimate glory of his nation, and the reign of Messiah over all the earth. In no prophecy do we find such comprehensive and evangelical statements and such minute and graphic predictions. Zechariah sums up the whole prophecy of Isaiah when he calls Messiah the Branch, Jehovah's Servant. He sums up, almost as clearly as the Epistle to the Hebrews, the Levitical and the Davidic types, when he speaks of "the Priest on the throne" and "the counsel of peace" between him and

the Lord. The prediction here ascends from earth heavenwards. Growing up out of Israel, the Branch; obeying perfectly the will of God, the Servant—this mysterious Man builds the temple, and combining what never was combined, Aaron and David in one person, He is a Priest enthroned, He is a King mediating as a Priest.

But still more marvellous is the subsequent prediction. The rulers of Israel are false shepherds. They do not feed the flock; they heal not that which is broken. But there is one who is a Good Shepherd. He is among Israel, but God calls Him "My Shepherd." In a mysterious way He belongs to God. He is Man; but in this prophecy He is called in words as brief as they are startling, "the Man that is My equal, saith the Lord of Hosts."

This Shepherd is despised and rejected by the rulers; only the poor, the common people hear Him gladly. The great and mighty of the land reject Him. They weigh for His price, as if He was a common slave, thirty pieces of silver; and in contempt the price is cast to the potter.

Rejected by His nation, betrayed and sold and set at nought, this Shepherd, whom God calls *His* Shepherd, nay, the Man who is His equal, enters into still deeper suffering. The sword awakes. The sword is the emblem of divine punitive justice. And this divine judgment awakes against the only Good and Holy One, against Him who is Man and yet more than man. It smites the Shepherd. And this, both according to God's will and appointment, and according

to Israel's sinful will and hatred. God gives Him up to death; Israel pierces Him. This is the Man who descends from heaven, whose feet are seen standing upon the Mount of Olives, who sends forth the Holy Ghost, who saves and glorifies His repentant and believing nation. "They shall look upon Me, whom they have pierced."

I have been reminding you exclusively of Zechariah's predictions, nearly six centuries before our era; and yet it is as if I had quoted the Gospel of St. Matthew and the Nicene Creed. The Branch, My Servant—behold the genealogy of Jesus, the Son of David; behold His holy and spotless life. The Shepherd, My Shepherd; whom the common people heard gladly, whom Pharisees and Scribes hated and rejected. Thirty pieces of silver they paid, because they wished to show that Jesus in their estimation was simply a common man, neither more nor less than a common slave. And yet such was the voice of conscience, they hesitated to put the money into the temple treasury. The Shepherd is smitten, the sheep scattered—the disciples and believers are dismayed and bewildered by the dark night of sorrow and agony which bursts upon their Master. Jesus is pierced; thrust through. As Psa. xxii. describes it more fully: He dies on the cross. He dies by the hand of man; but the sword that smites Him is, as the prophet foretells, unsheathed by God Himself, for God made Him to be sin for us. Yet is He the Man who is God's equal; or, as the Creed says, "God of God, Light of light, begotten, not made." He liveth, and shall come again with the

clouds of heaven, and "they shall look upon Him whom they have pierced." I pause here to impress on you some obvious and important lessons.

Do you believe the Scripture? Do you believe that holy men of old spake as they were moved by the Holy Ghost? Do you believe that the prophets spake not out of their own depths of insight, knowledge, and feeling, but out of the depths of God, disclosed to them by the Spirit, who searched the deep things of God? Do you believe the Scripture? I know that you believe; but oh! I wish you to believe with a firm, assured, joyous, unwavering and exuberant faith. I wish the measure of your faith not to be scanty, but full and pressed together and flowing over. I wish you to confess with a simple and clear voice, "All Scripture is given by inspiration of God." Whence this prediction of Zechariah, if not by God's Spirit? Take the ideas in their general, grand, massive character. David's Son, perfect and holy, Priest and King; Shepherd, chosen of God and rejected by the rulers; despised and put to death, descending from heaven a Prince and a Saviour. Who could have imagined such a person, such a history?

Take the details. The ass and the ass's colt, the thirty pieces of silver and the potter's field, the death by piercing! Whence these marvellous photographic pictures?

Prophecy is miracle stereotyped. If seeing were believing, who could doubt after reading prophecy? But, alas! in order to believe we do not need evidence merely, but a new heart. Notice, secondly, the great

facts of our Christian faith in this prophecy of Zechariah. Here is the Incarnation, Jehovah's equal—a Man; here is Golgotha, "Me, whom they pierced"; here is the Ascension, the Priest upon the throne; here is justification by faith: "They shall look." For nothing else brings to them salvation and glory but the look of repentance and trust. Here is the work of the Holy Ghost: "And I will pour upon them the spirit of grace and supplication."

But, thirdly, what is it in the Gospel that appears to Israel so foolish, so revolting—and not to Israel only, but to all human beings in their natural state? Two doctrines. The first, the Incarnation, God manifest in the flesh; Jesus the Son of God, the Man that is My equal. The second, the doctrine of Substitution, that Jesus died because the Father laid upon Him the iniquity of us all.

And yet these two doctrines, or rather, these two facts, are the very essence and life of the Gospel. It is because man cannot believe the exceeding great and abounding love of God that he cannot believe the Son of God became man and died for us. I do not wonder that man hesitates; that he stands amazed, awed; that love so transcendent, so divine, overwhelms him. Thus did the love of God appear unto Paul. He beheld Jesus, whom he had persecuted. And he believed in the Son of God, "who loved me and gave Himself for me."

And thus every Jew who, by the grace of God, since the day of Pentecost, has been brought to Christ, fulfills this prediction; he looks unto Him whom he has

pierced. It is the look of repentance; for only a sight of the crucified Jesus shows us our sin and grief. It is the look of supplication and faith; for He only can bless and save, and He saves all who believe. It is the look of peace and adoration; for His love is infinite, unchanging, and omnipotent. It is the look which never ceases and never ends; for now the veil is taken away, and we with open face beholding the glory of the Lord, are changed into the same image from glory to glory.

While we are still looking and longing for the true and ultimate fulfilment of the promise, when Christ shall appear in His glory to the nation, and "all Israel" shall be saved, let us thank God that there is, and always has been, in Israel "a remnant according to the election of grace." Let us be thankful that, through the preaching of the Gospel, some sheep of the House of Israel are brought to the fold of the Lord Jesus. Our mission to the Jews may be as yet a feeble, as it is certainly a difficult, work; but it is the Lord's work, according to His will, founded on His Word, protected and prospered by His grace, and bringing forth fruit, precious in itself, and precious as confirming our faith and our hope.

I ask this day, as I ask every Lord's day, Remember, consider the Lord Jesus. By faith, and with a loving heart, realise Him who came from heaven, Israel's Messiah, your Saviour; see Him as the Prophet Zechariah brings Him before us, and as Jesus manifested Himself to His disciples—"pierced," wounded, bearing the marks of His death in His hands and feet.

And, as we know, He liveth now and will come again to melt the hearts of His brethren, and restore them to faith and blessedness; so for His sake, and in sympathy with Him, let us love Israel. "Pray for the peace of Jerusalem," and out of a loving and praying heart give whatever help you can to the work of God among His ancient people.

APPENDIX

HEBREW CHRISTIAN TESTIMONY TO ISRAEL.

Under the Direction of
DAVID BARON and C. A. SCHÖNBERGER.

Trustees.

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This mission to Israel, which was founded in 1893, is under the direction of David Baron and C. A. Schönberger (brother-in-law to the late Dr. Adolph Saphir), both of whom have been engaged for many years in the work of preaching the Gospel, in different parts of the world, to the people still "beloved for the fathers' sake." They are assisted by a small band of able and

experienced Hebrew Christian brethren, who give proof that they are called of God to this peculiar work.

ITS AIM AND OBJECTS

are, as the Lord shall enable, and supply the means, to bear witness for Christ to the Jewish people in all the lands of their dispersion, in order, by the preaching of the Gospel, to call out the "remnant according to the election of grace," and to prepare the nation for the time when "the Redeemer shall come out of Zion," and "all Israel shall be saved." To quote from an article by Mr. Schönberger: "Our mission was not intended to gain adherents to this or that particular Church, but to witness to Jews and Gentiles that *Christ is still to be Israel's King, and Israel is still to be Christ's 'own.'* We believe it, we feel it, and are certain of it, and we say that the Jewish people must be evangelised by men who are in harmony with the teaching of Christ and His apostles regarding Israel, and who personally recognise that Christ, in virtue of His human descent, is the crown and glory of His people Israel. Not that there is a different Gospel for the Jews, or any other way of salvation than by repentance, grace, and faith, but that the Jewish nationality cannot be effaced, and that the Jews coming to Christ do not become 'proselytes,' but re-enter their own spiritual inheritance. The Mother-Church of all the Churches was the truly Apostolic Hebrew-Christian Church of Jerusalem, and when Israel *as a nation* shall see Him whom they have pierced, there shall be, not only a renewal, but a consummation of the work once begun in the midst of this nation, and at Jerusalem.

What we continually press upon the Jews is that we believe in Christ, the Son of man and Son of God, *not in spite of, but because we are Jews*, that Jesus is the Divine King of our people, the sum and substance of our Scriptures, the fulfiller of our law and our prophets, the embodiment of all the promises of our covenant-God. Jesus-Jehovah, Jehovah-Jesus, Jehovah-Zidkenu, is the continual burden of our message to Israel.

"Our 'Testimony' is that *of Jews to Jews.*

"Having before our mind their singular prejudices, their peculiar ignorance regarding the Gospel of Christ, and knowing so well their traditional offence at the Cross, we try to follow the Apostle Paul, who became a Jew to the Jews in order to win them for Christ."

ITS HEADQUARTERS

are in London. Here in our large Mission House (189, Whitechapel Road), situated in a most prominent position on what might be called the East End promenade, a variety of efforts for Jewish men, women, and children are carried on day by day.

We may particularly mention our Bible Class, which has been carried on from seven to eight every evening for the past seventeen years (with the exception of Saturdays and Sundays, when the meetings are of a somewhat different character), and at which regular and continuous teaching in the Word of God is given. At this class, at which in the autumn and winter months as many as fifty and more Jews may be seen gathered around the Scriptures every evening, whole books of the Bible, both Old and New Testament, have been systematically gone through. Many families are also visited in their homes, and hundreds are spoken with in the streets. At intervals we visit other towns in the United Kingdom where Jews are to be found, but our hearts are chiefly set on the masses of "the Scattered Nation" in Central and Eastern Europe, and other countries, and missionary journeys are continually being made abroad. Mr. Baron whose journals appear in *The Scattered Nation*, has himself made twenty tours in many parts of the world, always accompanied by one or two earnest, experienced Hebrew Christian brethren.

In the course of these journeys many thousands of Jews have had the Gospel of their Messiah preached to them, and many thousands of New Testaments and suitable tracts and pamphlets, such as the writings of Rabbi Lichtenstein, which are published by this Mission, circulated amongst them.

In order to supply a suitable Hebrew Christian literature for Jews we have ourselves printed and published about thirty-five very valuable books, pamphlets, and tracts in Hebrew Yiddish, German, Hungarian, English, and French—mostly written by our own missionary brethren and circulated very extensively in all parts of the world.

By means of our Postal Mission many thousands of the "better class" Jews in this country and in almost all other lands of the dispersion—who might never meet a missionary—have had the claims of Christ brought before them through the printed page.

The two other centres where missionaries are permanently stationed are Berlin and Budapest.

ITS CHARACTER

is thoroughly unsectarian; and although we have our own views as to the necessary qualifications and proper methods for the Jewish Mission, we wish Godspeed to all who *in sincerity and truth* seek to make Christ known to the Scattered People. All who are loyal to the Bible as the Word of God; all who, in these days of failure and declension, cling to the grand old Protestant evangelical doctrines; all who out of a pure heart and in sincerity call Jesus Lord, and seek to do the will of our Father in heaven, are our brothers and sisters. We know of only one Church—"the general assembly of the first-born ones enrolled in the heavens"; and in the great work of evangelising Israel in these "latter days" we wish to co-operate with all who abide by the foundation truths of our most holy faith.

A TESTIMONY TO GOD'S FAITHFULNESS

The needs of the Mission are met entirely by the *spontaneous and free-will offerings* of the Lord's people. All worldly means for raising funds are avoided as being unworthy of the cause of our great Master, Jesus Christ.

Since the foundation of the Hebrew Christian Testimony to Israel, not a penny has been spent in advertising for funds; we send about no deputations; we have no "Auxiliaries," "District Associations," or "Collectors" (though we do not mention these as judging or condemning others, who in their own way may also be doing the work of Christ); we have never yet appealed to any one personally for money, and yet from year to year, as the work has grown and its needs have increased, the Lord has been mindful of His own work and His servants engaged in it, and has moved the hearts of His children in all parts of the world *spontaneously* to send their free-will offerings, in many cases accompanying their gifts with words of cheer, which have been more precious than silver and gold, because they speak of continual prayer and intercession going up for us, and the work, to the throne of God.

The way the large needs of this Mission have hitherto been met has been a continual testimony to all concerned that we have still to do with the same living, prayer-hearing God of Israel who gave His people manna in the wilderness, and water out of the rock.

An outstanding proof of this we had also in connection with the building of our new Mission House. It cost £9,000, and there has never been a penny debt upon it. For that too, no appeals were made and the only place where any statement of the need appeared was our own quarterly, *The Scattered Nation*.

About £300 are needed *every month* for the current expenses of the work at home and abroad, and although we have no visible resources whatever to rely upon, we are confident that the Lord will still be mindful of us, and, out of His own fulness, supply our every need.

All the money contributed is spent in the actual and direct needs of the Mission, the support of the workers, and the relief of the poor.

For the sake of Jewish friends especially, into whose hands this book may fall, Mr. Baron feels it right to add that *he has not from the beginning of the "Hebrew Christian Testimony to Israel" taken a penny from the Mission for his own use. Nor does he receive a salary from any Mission or Society whatsoever.*

Contributions will be gratefully received by the Hon. Treasurer, A. BOAKE, Esq., Highstanding, Loughton, Essex; by C. A. Schönberger, 90, Mount View Road, Stroud Green, N.; or by David Baron, "Northfield," Chorley Wood, Herts.

They may also be sent to the Publishers of *The Christian*, 12, Paternoster Buildings, E.C.; or to the Bankers: Parr's Bank, Limited, 77, Lombard Street, E.C., with instructions that they be put to the account of "Hebrew Christian Testimony to Israel."

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